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THE MONGOLIANS

HORSEMEN OF THE STEPPES

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A RESOURCE UNIT PREPARED FOR USE BY

TEACHERS IN ALBERTA

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THE MONGOLIANS

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INTRODUCTION

The Board of Trustees of Northland School Division, accepting that the curriculum should be modified to suit the needs and interests of pupils, has authorized the production of this resource unit to accompany one of the Enterprise topics modified for Northland pupils--a comparison between the historical, cultural and environmental background of the North American Plains Indians and the Mongolian nomads of the high steppes of Asia.

I hope that this booklet will be a useful source of information and ideas to teachers in their treatment of this enterprise.

W.A. Adams,
Assistant Superintendent,
Northland S.D. No. 61

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TABLE OF CONTENTS

CHAPTER PAGE

I. THE PEOPLE AND THE LAND..... 1

The Climate, 4; Climatic Cycles in Central Asia, 7; Vegetation of Central Asia, 9; The Society of the Pastoral Nomads, 10; The Horse in War, 13.

II. NOMADIC BARBARIANS IN ANTIQUITY..... 18

Attila, King of the Huns, and the Roman Empire, 19; Chinese Opinions of the Huns, 23.

III. THE EMPIRE OF GENGHIZ KHAN..... 26

The Laws of Genghiz Khan, 28; The Invasion of China, 30; The Fall of the Kharesmian Empire, 33; The Mongol Strategical System, 40; The Mongol Tactical System, 40; The Government of Genghiz Khan, 42.

IV. THE LATER MONGOLIAN EMPIRE..... 47

The Empire of Kubilai Khan, 49.

V. THE HISTORY OF THE VARIOUS KHANATES AFTER KUBILAI..... 59

The Khanate of Chagatai, 60; The Khanate of Persia, 60; The Khanate of Kipchak, 61; The Mogul Empire in India, 61.

VI. THE RECENT HISTORY OF THE MONGOLS..... 64

Food, Clothing and Shelter in Modern Mongolia, 66; Industry, 67; Retrospect, 68.

BIBLIOGRAPHY..... 71

LIST OF ILLUSTRATIONS

	PAGE
Simplified Annual Rainfall Map of Asia	5
Mounted Archer	22
Engraving of Genghiz Khan	25
Asian People About 1200 A.D. Before Mongol Invasions	31
Campaigns of the Mongols A.D. 1208 to A.D. 1275	39
The Empire After the Death of Genghiz Khan A.D. 1227	46
Mongol Yurts on the Move	50
Kublai Khan	52
Mongols of the Middle Ages	66

CHAPTER I

THE PEOPLE AND THE LAND

In the late nineteenth and early twentieth centuries theories were advanced that mankind could be segregated into such divisions as "Aryan", "Alpine" or "Mediterranean" under the assumption that each division was characterized by certain well defined physical traits which allowed of positive identification. Such concepts are now generally in disrepute owing to general acceptance of the theory that man is descended from one parent stock and to the difficulty of identifying physical traits which do not merge almost imperceptibly into one another without any dividing criteria.

Nevertheless it is still possible to establish the existence of at least three major races of mankind with characteristics sufficiently well defined that identification is possible to the lay observer. These include Caucasoid man, including the Europeans in general, the people of the south Mediterranean coast, the Middle East and India; Negroid man, found in Central and Southern Africa, the Andaman Islands, Malaya, the Phillipines and Melanesia; and Mongoloid man, found in east Asia between the Urals and the Pacific Ocean and north of the Himalayas, as well as in the Americas and in some enclaves in Europe. All existing races of man are capable of interbreeding; most of these races have migrated widely over the face of the earth, and hence, in individual cases it may be difficult to identify the dominant characteristics; indeed, such exercises would be pointless.

The balance of the evidence available today tends to suggest that the Mongolian race is of great antiquity. Carlton Coon, in his book, "The Origin of Races" suggests that there is a clear line of descent from the remains of Pekin man, Sinanthropus Pekensis, found in the caves at Chou k'ou tien in 1927 and tentatively dated at about 400,000 years of age, to the modern Mongolian. The teeth of Pekin man, for example, are more closely related to those of Mongoloid man than to those of any other

"modern" race. Other remains in the same cave were erroneously identified as being proto-Negroid or proto-Caucasian, though their age was estimated as being but ten or twenty thousand years, and this has tended to encourage the suggestion that the Mongoloid race was of comparatively recent origin.

The evidence of all coherent archeology and recorded history attests to the prevalence of one physical type in east Asia from earliest times. The distinctive Mongoloid traits appear to be a somewhat long torso and short limbs, which seem adapted to the conservation of body heat; narrow, fleshy eyelids, which would tend to protect the eyes from the glare of the sun, off snow; a relative absence of body hair, a tendency for the hair on the head to be black, coarse and rather straight; large incisors which are usually shovelled (that is, there is a ridge at the edges of the interior surfaces of the incisors); and the faces tend to be flat. Of the races of mankind, the Mongolian alone appears to possess an inherited adaptation to exterior cold by which chill at the body's extremities is combatted by an increased flow of arterial blood and an increase of the rate of basal metabolism. As an example, it has been noted that the hands of Alaskan Indians, when immersed in cold water, receive twice as much blood flow as those of white men under similar conditions.

The Mongoloid race, in common with others, exhibits considerable variation in skin coloration, in stature and general musculature. The massive physique of the peasant from North China contrasts sharply with the slender build of the Cantonese farmer. Such factors are so much a product of diet and environment as to be entirely unreliable as typical physical traits. The various incursions from China into the neighboring countries, and the reverse movements, with their attendant inter-breeding have so mingled the peoples that any differences between the component parts of the Mongoloid race, had they once existed, are now negligible.

Lattimore states:

> It is often possible to mistake a Chinese in Mongol costume for a Mongol, or a Mongol in Chinese costume for a Chinese. On the other hand, when it is possible to tell them apart--it is only because of differences in stance, movement, expression, manner, which are intangible in the physical sense, but unmistakable. They are not differences of the physique itself, but of the life within the physical structure. Yet these intangibles, which belong to the outlook, culture, feeling and the way of life, establish a cleavage.

A more significant division of the Mongoloid race may be established by considering the language groupings in eastern Asia. In that area may be distinguished three broad language groups which include:

The Austronesian languages, spoken in Malaya, Indonesia, western Formosa, with some distant representation in Madagascar and Polynesia, and

The Sinitic Languages, spoken in China proper, Vietnam, Laos, Tibet and in most of Burma, comprising a number of mutually unintelligible variants such as Mandarin, Hsiang, Wu, Thai and Burmese which are at least as distinct from each other as are German and Norwegian, and

The Altaic Languages, named after the Altai mountains in Mongolia, including such variants as Mongolian, Tungusic and Turkish, while Korean and Japanese have such structural resemblances to the other Altaic tongues as to be considered as within that group.

This latter group of languages was spoken by nomadic, horseriding herders of the Asian steppes. Historically the speakers have wandered widely in search of plunder and pastures; the Turks, for example, are now found in the near East and in Europe, and are so intermingled with the Indo-Europeans that they show little trace in their features of their Mongolian ancestry. Again, when the Mongols first burst onto the European scene, they were reckoned (by European standards) among the most hideous of mankind, but within two or three generations after their conquest of the Kharesmian Empire and Eastern Europe, and their inter-marriage with the most beautiful of their captives and hostages, they were renowned for the refinement of their

features and manners.

Within the Mongoloid race, the Mongolians are not distinguished by any purity of descent, nor is this people confined with any precision to the present geographic limits of Inner and Outer Mongolia, though this tract does by tradition include the most ancient homeland of the Mongolians. The essential characteristic of the Mongolian tribes is the mode of life, which represents a cultural and psychological response to the challenge of climate, topography, vegetation with their accompanying faunal resources.

The Climate

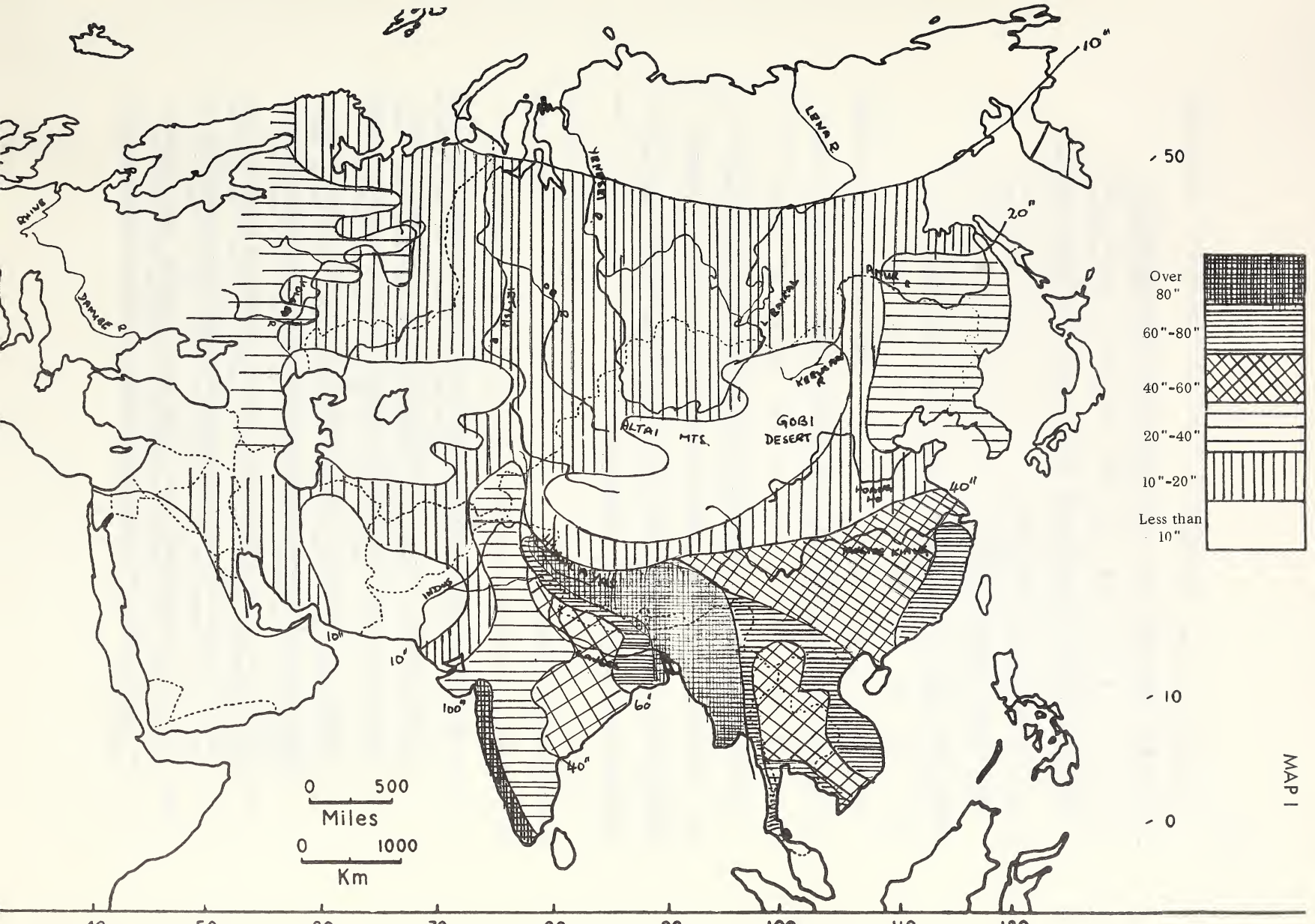
The basic climatic regime of Asia is too well known to require detailed description. The climate of central Asia is an extreme continental type with a great range between the summer and winter mean temperatures. In winter a dense mass of cold air collects over Central Asia, resulting in very high atmospheric pressure. Calms and gently outflowing winds prevail in the centre of this high pressure region, with a minimum of precipitation. Over China, further to the east, dry and dusty winds blow outward to the sea.

In the summer the land heats up rapidly and the summer monsoon blows inward from the east, north and west. The winds from the east are moisture laden from their passage over the Pacific ocean, but most of this moisture is precipitated by the mountains of Korea and northern China before it reaches Mongolia. Sufficient summer rain falls to support a seventy mile wide strip of grassland on the south east of the Gobi desert.

Some climatic data for Ulan Bator, (Altitude 4,347 feet, annual range in mean temperatures is 75°F), the capital of Outer Mongolia may be of interest.

Mean Monthly Temperatures (°F):

Jan	Feb	Mar	Apr	May	June	July	Aug	Sept	Oct	Nov	Dec
-14	-6	9	30	42	56	61	57	46	30	9	-8



MAP I

SIMPLIFIED ANNUAL RAINFALL MAP OF ASIA

Precipitation in inches, Ulan Bator:

Jan	Feb	Mar	April	May	June	July	Aug	Sept	Oct	Nov	Dec	Total
.1	.1	.1	.2	.4	1.1	3	2	.9	.2	.2	.1	8.2

The comparable figures for Edmonton, Alberta, (Altitude 2,219 feet. Annual range in mean temperature 55°.), are:

Mean Monthly Temperatures (°F):

Jan	Feb	Mar	April	May	June	July	Aug	Sept	Oct	Nov	Dec
8	11	23	40	52	58	63	60	51	41	24	12

Precipitation in inches, Edmonton:

Jan	Feb	Mar	April	May	June	July	Aug	Sept	Oct	Nov	Dec	Total
.9	.8	.9	1.1	1.8	3	3.1	2.3	1.2	.8	.9	.9	17.6

The average precipitation at Ulan Bator averages eight inches, but in many years it is considerably less, while there are violent cloudbursts at long intervals. The precipitation is made up of winter snows as well as summer rainfall. July and August are their rainiest months, as in Edmonton.

Descriptions of the Climate

The Tarim Basin, described by Sven Hedin

> This region is characterized by a strictly continental climate, that is, the winters are harsh and the summers oppressively hot. The burans begin to blow towards the end of March, and continue till the close of summer. It is estimated that there are on an average fifteen "black Burans" every year. They almost always occur in the afternoon, scarcely ever in the morning or during the night. As a rule, they only last about an hour, and are rather more frequent from the west than from the east. Their violence is almost inconceivable; they drive across the open, level plains with a force that is absolutely irresistable. Sheep grazing around the villages are sometimes swept bodily away, or get separated from the rest of the flock in the dust-haze. This has given rise to certain peculiar local enactments; for instance, if a sheep goes astray from the flock when the weather is still and fine, then the shepherd is responsible, and must make good the loss to the owner of the sheep, but if a sheep gets lost during a storm, then no man is responsible. If straying sheep do damage to a man's field or crop, and the mischief is done in fine weather, the owner of the sheep must recompense the injured party; but not if the mischief is done during a buran or under cover of the haze of a dust storm.

Night time on the Gobi desert described by Younghusband

> The nights were often extremely beautiful, for the stars shone out with a magniticence I have never seen equalled even on the heights of the Himalayas. Venus was a resplendent object and it guided us over many a mile of that desert. The Milky Way, too, was so bright that it looked like a bright phosphorescent cloud, or a light cloud with the moon behind it. The clearness of the atmosphere was probably due to its being so remarkably dry. Everything became parched up and so charged with electricity that in opening out a sheepskin coat or blanket, a loud crackling noise would be given out, accompanied by a sheet of fire. The temperature used to vary considerably. Frosts continue to the end of May, but the days were very hot, and were frequently hottest at nine or ten in the morning, for later on a strong wind would spring up, blowing with extreme violence until sunset.

Climatic Cycles in Central Asia

Ample evidence has been accumulated to demonstrate that a given climate does not obtain permanently in a given area. For example, coal seams associated with a hot and humid climate are found in Antarctica, glaciers covered southern Ontario a few thousand years ago, and two thousand years ago what are now the deserts of North Africa were a prime source of wheat for the citizens of Rome, and it has often been said that the periodic droughts in the grasslands of Asia were the main cause of the great invasions of the agricultural regions of China and Europe by the horsemen of the steppes.

Certain of these climatic changes were man made; the present climate of North Africa may be due, at least in part, to deforestation. The deforestation of Greece, caused by the demand for ship's timbers and the ravages of goats and sheep whose feeding prevented new growth, is associated with the erosion of soils from the mountain slopes and the deposition of the detritus in the rivers. This deposition caused the widespread formation of marshes, in whose stagnant waters anopheles mosquitoes bred and spread malaria. The downfall of Greece may thus be associated with a malarial lethargy caused by deforestation.

Other climatic changes may be caused by natural phenomena -- sun-spots, atmospheric electricity, ozone, and paths of cyclonic storms. It is known from

dendrochronological and other evidence that there is much and widespread correspondence in the climatic data concerning floods and droughts. Graphs of rainfall in New England from 1730 to 1930 and of the Nile flood levels in the same period show not only a broad similarity but maxima and minima in rather close harmony, and suggest the existence of a cycle of over one hundred and fifty years in length. Investigations by Wheeler indicate world wide recurrences of droughts as noted below:

Drought periods, A.D. 450 to A.D. 1850

460 640 800 970 1140 1290 1460 1650 1820

The intervals average about one hundred and seventy years. Comparing these dates with some of the major incursions of the Asian nomads into settled agricultural areas, it may be noted that:

In 460 A.D. the Huns were pressing in on the Roman Empire.

In 640 A.D. the primitive Moslems were beginning their conquests.

In 800 A.D. the Uighurs were attacking the Eastern Turks.

In 970 A.D. the Khitan were invading Northern China.

In 1140 A.D. the Seljuk Turks erupted into Iran.

However the Mongolian conquests of the early thirteenth century are not associated with a period of drought, nor was the dry period from 1460 to 1490 A.D. associated with any notable migration of the peoples. Huntingdon suggests that nomadic outbreaks are associated with at least four factors: the climate, the quality of the leaders, the push exerted by overpopulation, and the pull exerted by the wealth and weakness of the agricultural peoples. It must also be recognized that these migrations of the nomads were punctuated by corresponding counter invasions on the steppes by the agriculturalists; in periods of good rainfall the Chinese peasantry advanced into the steppes and Chinese armies periodically subjugated the Mongol horsemen. This primal ebb and flow of the peoples lasted as long as cavalry dominated the infantry on the battlefield; it could not survive the introduction of breech-loading, quick firing guns.

The Vegetation of Central Asia

The salient feature of the Asian vegetation zones as far as the nomadic herdsmen are concerned is the belt of grassland and scrub desert which stretches almost without interruption from the Korean border south of the Siberian taiga and north of the Pamirs continuing on the north by the Caspian Sea and the Ukraine to the grasslands of the Elbe, and on the south through Iran and over the Euphrates to Asia Minor, Palestine and the deserts of Sinai. This whole area, over seven thousand miles in length, may be traversed by horsemen with no major obstacle but rivers to impede their passage. There are stretches of true desert where pasturage is deficient, but in general the whole area can support herds or flocks in greater or lesser numbers.

Mongolia itself is a vast table-land varying in altitude from 3,000 to 5,000 feet in altitude, and capable of sub-division into three physical and vegetation areas:

a) The central Gobi region is an elongated shallow depression within the plateau covered with gravel, sand or bare rock, with some low ranges of weathered hills. Rivers are generally absent, and vegetation is absent except for a sparse growth of grass in the spring and early summer.

b) The north western area, which is formed of faulted block mountains and is relatively well drained by rivers. This area supports forests of mixed coniferous and deciduous trees such as pine, cedar, birch and larch on the slopes, with rich tall grass prairies on the levels. The rivers contain many fish.

c) South western Mongolia, on the Chinese side of the Gobi is composed of denuded folded mountains and support a belt of tall grass steppe which shades off to the south to the stunted steppe vegetation of the Ordos desert.

The Gobi, in general, is a dividing area between tracts of country which are related in terms of vegetation, to the Siberian flora and to the Chinese flora to the north and south respectively.

Descriptions of the Vegetation

The Tarim Basin, described by Ellsworth Huntingdon

> Instead of the boulders and rough mollows which one usually sees in moraines, these presented surprisingly soft outlines, for they had been deeply covered in loess from the atmosphere. The loess was covered with thick grass, full, as we soon saw of countless Alpine flowers and dotted with sleek flocks of sheep and herds of cattle.... Our gaze went out far beyond (the lower mountains) to where the last low hills gave place to a strange yellow band. It seemed at first to be the sandy desert of the heart of Asia; but during the two hours of our stay on the pass, it expanded and rose and we then knew it for the inevitable dust haze which shrouds the country more than half the year.

The Salt Steppes, described by A.E. Brehm

> Even when we traverse the monotonous valleys many miles in breadth, or the almost unbroken plains, whose far horizon is but an undulating line, when we see one almost identical picture to north, south, east and west, when the apparent infinitude raises a feeling of loneliness and abandonment, even then we must allow that the steppes have more to show than our heaths, for the vegetation is much richer, more brilliant and more changeful. Indeed, it is only here and there, where the slat steppes broaden out around a lake, that the landscape seems dreary and desolate. In such places none of the steppe plants flourish, and their place is taken by a small scrubby saltwort, only here and there attaining the size of low bushes.

The Country Near Kashgar, described by Marco Polo

> Here, between two ranges, you perceive a large lake, from which flows a handsome river, that pursues its course along an extensive plain covered with the richest verdure. Such indeed is its quality that the leanest cattle turned upon it would become fat in the course of ten days. In this plain are wild animals in great numbers, particularly sheep of a large size, having horns three, four, and even six palms in length. Of these the shepherds form ladles and vessels for holding their victuals; and with the same materials they construct fences for enclosing their cattle, and securing them against the wolves, with which, they say, the country is infested and which likewise destroy many of these wild sheep or goats.

The Society of the Pastoral Nomads

The society of the Asian steppes was based on the domestication of animals, the horse, the sheep, the cow and the camel. The movements of the tribes were dictated by the availability of grass and water. In mid summer they moved to cooler situations in the higher lands where the cattle were free from horse flies and other insects, moving ever higher as the grass growth permitted, and descending to sheltered

valleys in the winter. The aim was to use certain grasslands at certain seasons rather than to monopolize a given territory. The greatest troubles arose from shortages of grass and water. When such conditions occurred raids on other nomads or on the supplies of settled agricultural tribes were essential to the preservation of life. Expecting to raid and be raided, the nomadic tribes were organized under strong chiefs who rose to power through personal prowess. A migration of a hundred miles must be organized; a leader decides where and when to go and the rest obey. On the migration, storms, swollen rivers and mountains must be passed, so that self-reliance and decisive action coupled with strenuous activity are required. Communal hunts and predator control encourage familiarity with arms. The women and children are capable of looking after the herds in an emergency, and the men can be quickly mobilized for attack or defense. The nomads in general had no fixed assets in the sense that they were tied to certain fields, dwellings, or magazines; where there was grass they could survive. Yet, except in the very earliest times, these nomads have needed to trade with the agriculturalists for certain commodities. Grain is needed to supplement a predominantly animal diet, metals are needed to make weapons, and such luxuries as tea and textiles offered some relief from mare's milk and sheepskin. The steppe nomad was not, in the long run, entirely independent of the farmlands and cities. The nomad had no way of accumulating material possessions. A severe winter would destroy the flocks of rich and poor alike. This economic instability motivated both trade and military expansion, since it was both more profitable to raid settled areas where food and supplies were accumulated than to raid another nomad tribe who possessed more of armed and desperate men than of surplus goods.

The rise of the nomad leaders to power over the more civilized areas seems to be allied with a capacity to utilise the civil administration of the conquered areas so that farmers, merchants and tribal horsemen had specialized roles to play: the farmers as the source of taxes and supplies, the merchants as a communications link and

source of information, and the tribal horsemen as a power-holding aristocracy. The base of such empires as that of Kublai Khan was centred in the settled areas rather than in the steppe, and it was as difficult to control the steppe from China as it was to control China from the steppe. Hence such empires tended to last but two or three generations.

In the steppes certain tribes rose to power, held it for a time and lapsed again into relative obscurity. To a large degree this was due to shifting allegiances and regrouping among the peoples due to political marriages and to the lesser tribes making prompt alliances with new powers and personages which might otherwise menace the lesser unattached groups.

The list included below notes some of the dominant steppe tribes with some indication of their movements:

People	Language Group	Period and Region
Scythians	Probably Indo-European (A name applied by the Greeks to all the nomadic steppe dwellers about 500 B.C.)	
Hsiung-nu (Huns)	Turkish	Founded steppe empire third century B.C. Crossed the Volga A.D. 372, and the Danube about A.D. 430. Invaded Italy under Attila A.D.451.
Yueh-Chih	Probably Indo-European	Fought against Hsiung-nu second century B.C., migrated from Kansu via Bactria to North west India.
Hsien-Pei	Mongolian	Invaded North China in fourth century A.D.
Tabgach	Mongolian	Founded Northern Wei empire A.D. 386-534 in North China.
Turks (Tu-chueh)	Turkish	Set up empire on Orkhon River A.D. 552. Penetrated Eastern Europe and India after A.D. 659.
Uighurs	Turkish	Conquered above A.D.744, on Orkhon River, defeated by Khirghiz A.D.840, moved to Tarim basin.

Khitan	Mongolian	Founded Liao dynasty in North China A.D. 947 to 1125, defeated by Jurched, set up empire in Eastern Turkestan A.D.1124 to A.D. 1211.
Jurched	Tungusic	Founded Chin dynasty in North China, A.D. 1124 to 1234.
Tanguts	Thibetan	Founded Hsi Hsia kingdom in north west China A.D. 1038 to 1227.
Mongols	Mongolian	Under Genghiz Khan conquered North China 1214; under Batu Khan conquered Southern Russia A.D. 1240 and Central Europe 1242. Expelled from China 1368.

A general trend may be noted in the preceding list; various tribes rose to prominence on the grasslands of the North China border, and perhaps for a time established a brief control over parts of China proper, but sooner or later this ended and the nomads drifted to the west and their places were taken by fresh combinations. As Toynbee points out, the nomads may conquer settled areas with comparative ease, but having done that, occupation of the agricultural areas is fatal, for the nomad is economically superfluous in the farm lands; he has no place in its economy except that of a parasite, and must either withdraw to preserve his identity or be assimilated by the larger society.

The Horse in War

In the Paleolithic period several kinds of horses were hunted for food, and horses figured rather frequently in cave paintings of the Old Stone Age hunters. The large forest horse of Europe is thought to be the ancestor of the modern draft breeds, as a more slender and swift type was probably the ancestor of the Arabian and modern racing breeds. While certain feral types of wild horses are found in remote areas of the American west and elsewhere, the sole true wild horse now existing anywhere in the world is the Tarpan or Przhevalsky's horse, found only in the Gobi desert, and which closely resembles the horses of the cave pictures. Such horses were probably

the first to be tamed; and from Central Asia the use of the horse probably spread to China, the Middle East and to Europe, though when the horse was first domesticated will never be known.

It is certain that horses were domesticated after the ox, and that they were used for draft purposes long after the invention of the cart had been adapted for ox traction. It is also certain that the domestication of the horse had an immediate and profound effect on man.

Hunters do not domesticate food animals. They do not have the reserves of food to maintain animals in harsh winters or in periods of scarcity, so that it would appear that horses were tamed by agriculturalists in the Central Asian oases and were used for traction, for food, and to augment the game supplies which supplemented a predominantly grain diet. As an aid to hunting the horse was invaluable; antelope and deer which previously had to be laboriously stalked or snared could now be run down or surrounded in communal hunts, and the hunting area was expanded many times by the speed and endurance of the horse, while the transport of game was made easier. Male dress changed. It is inconvenient to ride in rain or snow or through bushes without coverings on the legs; hence the development of trousers as the distinctive dress of the male in horse-riding societies. Perhaps the primitive Mongolian steppe dwellers were agriculturists who were forced into pastoral nomadism by the progressive dessication of the steppes.

In Western society the study of warfare until recently was exclusively preoccupied with the west, and traced its traditions through certain well known stages:

1. The use of formed bodies of heavy and light infantry by the Greeks.
2. The development of the phalanx and its combinations with the cavalry under Alexander and his successors.
3. The development of the more flexible legion which out-manoeuvred the clumsy phalanx of Greece.

4. The development of the Cataphract-- an armoured horsed archer, also equipped with lance and sword -- after the legions were overwhelmed by the Gothic cavalry after the battle of Adrianople in A.D. 378.
5. The development of the heavily armoured horseman, with lance and sword, as the dominant force on the battlefield, as typified by the knight of the medieval romances.
6. A revival of the power of the infantry, armed either with pikes or long bows, as typified by the Swiss and the English bowman, who could withstand the charge of the cavalry.
7. The introduction of cannon which rendered the pikeman and archer obsolete, and led to the resurgence of the pistol-and sword-armed cavalry of Cromwell and Marlborough.
8. Resurgence of the infantry armed with bayonet and flintlock, who could beat off cavalry under normal circumstances and which dominated the battlefield from Napoleon to World War I.
9. Development of a mechanical armoured cavalry (tanks) which could penetrate infantry positions, unless these latter were favorably sited and extensively and intensively prepared, and which dominated tactics in World War II.

It will be seen that in European warfare infantry has alternated with cavalry as the dominant factor on the battle field, and has held the dominance in certain periods by reason of two main factors. Where the main field of struggle has been in wooded or in broken country the foot-soldier can hold positions and move over terrain where the horseman can neither follow nor attack effectively; and in a contest in more open country in times when the infantry has been armed with superior missile weapons such as the long bow or the bayonet equipped flintlock, the magazine rifle or the machine gun, the foot-soldier had little to fear from the charge of horsemen.

But in the vast grasslands of Central Asia the foot-soldier has little place except in the holding of fixed positions such as walled cities and wooded oases, and such are scarce. Even a combined force of horse and foot is handicapped when acting offensively against a force of pure cavalry because the mixed force is always burdened with the need to cover the infantry. Masters of tactics could devise effective combinations of horse and foot against mounted troops, but there is a long tale of disasters suffered in such circumstances.

The Steppe horsemen, whether Turk or Mongolian, was armed with both sword and bow. The bow was perhaps the most effective type ever devised. It was short, so as not to be cumbersome when fired from the saddle, and extraordinarily powerful, and capable of discharging an arrow over five hundred yards. The materials used were wood, horn and sinew, and when unstrung it described a curve opposite to that formed when it was strung. In modern terms it would be described as a composite recurved bow. The best bows were lacquered to prevent rain or humidity reducing the force of the cast.

Armed with this weapon, a horseman could harass a column of footsoldiers from long range without any possibility of return fire until the opposing force either broke up or retreated to a fortified base. Against horsemen who relied on shock tactics i.e. the charge, the horsed archer would retreat while firing, evading the charges until the time was opportune for a countercharge. The Medieval knights of Crecy or Poitiers would have been as helpless against the Mongols as against a swarm of lethal hornets.

When, to the inherent power of such men and weapons was added a strategic design of genius such as that of Genghiz Khan, the inhabitants of the lands fringing the great Asian steppes learned a paralyzing lesson.

SUGGESTED PUPIL ACTIVITIES BASED ON CHAPTER I

1. Make grapns of the climatic data given for Edmonton and for Ulan Bator; make comparisons of the coldest and warmest months, of the wettest and driest months.

2. Make climatic graphs for other areas and similarly compare them.

3. See if you can define the "Caucasian" racial type.

4. On a physical and vegetation map of Asia, note the physical barriers to the passage of horsemen --jungles, mountains, forests etc. and hence limit the expansion of a Mongol empire.

5. Discuss climatic cycles in terms of the Ice Ages in Canada and their effect on drainage and topography.

6. Make picture charts of the animal life of Canada and Asia noting which animals are common to both areas, and which are found only in one area.

7. Discuss how many deer or buffalo can be supported on one square mile of forest or grassland. Will the same area support more sheep or cattle than wild animals? In short, is the land more productive when cropped by domestic or wild animals and why?

8. The bows used by Indians were relatively weak, and could barely propel an arrow one hundred yards. The Mongol bow with light, long range arrows could drive a shaft over four hundred and fifty yards. How were such bows made?

CHAPTER II

NOMADIC BARBARIANS IN ANTIQUITY

This chapter will be primarily concerned with the impact of nomadic horsemen on classical civilizations, especially on those of Greece, Rome and China, and will be largely confined to quotations of eye witnesses and historians.

Extracts from Herodotus, The Histories, Book Four, concerning the Scythians:

> Round the Black Sea, the scene of Darius' campaign, are to be found the most uncivilized nations of the world....The Scythians, however, though in most respects I do not admire them, have managed one thing, and that the most important in human affairs, better than anyone else on the face of the earth: I mean their own preservation. For such is their manner of life that no one who invades their country can escape destruction, and if they wish to avoid engaging with an enemy, that enemy cannot by any possibility come to grips with them. A people without fortified towns, living, as the Scythians do, in wagons which they take with them, accustomed, one and all to fight on horseback with bows and arrows, and dependent for their food not upon agriculture but upon their cattle: how can such a people fail to defeat the attempt of an invader not only to subdue them, but even to make contact with them?
>
> It is not their custom to make statues, or to build altars and temples, in honor of any god except Ares. The method of sacrifice is everywhere and in every case the same: the victim has its front feet tied together, and the person who is performing the ceremony gives a pull on the rope from behind and throws the animal down, calling, as he does so on the name of the appropriate god; then he slips a noose around the victim's neck, pushes a short stick under the cord, and twists it until the creature is choked. As soon as the animal is killed, he is skinned, and then comes the boiling of the flesh. This has called for a little inventiveness, because there is no wood in Scythia to make a fire with: the method the natives adopt after skinning the animal is to strip the flesh from the bones, and put it in a cauldron if they happen to possess one... and then make a fire of the bones underneath it. In the absence of a cauldron, they put all the flesh into the animal's paunch , mix water with it, and boil it over a bone fire. The bones burn very well, and the paunch easily contains all the meat once it has been stripped off.
>
> As regards war, the Scythian custom is for every soldier to drink the blood of the first man he kills. The heads of all enemies killed in battle are taken to the king; a head being a sort of ticket by which a soldier is admitted to his share of the loot -- no head, no loot. He strips the skin off the head by making a circular cut above the ears and shaking out the skull; he then scrapes the flesh off the skin with the rib of an ox, and when it is clean works it in his fingers until it is supple, and fit to be used as a sort of handkerchief. He hangs these handkerchiefs on the bridle of his horse, and is very

> proud of them. Many Scythians sew a number of scalps together and make cloaks out of them, like the one peasants wear; and often, too, they take the skin, nails and all, off the right arms and hands of dead enemies and use it ro cover their quivers with, having discovered that human skin is not only tough but white, as white as almost any skin.
>
> They have a special way of dealing with the actual skulls, not with all of them, but only those of their worst enemies: they saw off the part below the eyebrows, and after cleaning out what remains, stretch a piece of rawhide round it on the outside. If a man is poor, he is content with that, but a rich man goes further and gilds the inside of the skull as well. In any case the skull is then used to drink from.....Once a year the governor of each district mixes a bowl of wine, from which every Scythian who has killed his man in battle has the right to drink. Those who have no dead enemy to their credit are not allowed to touch the wine, but have to sit by themselves in disgrace--the worst, indeed that they can suffer.

Attila, King of the Huns, and the Roman Empire

The Huns first appear in history in the third century B.C. when the Great Wall of China was erected to prevent their incursions into North China. Having occupied North China in the third century A.D. they moved westward, invading the lower Volga valley about A.D. 372, driving before them the Ostrogoths and Visigoths, and precipitating these peoples onto the frontiers of the Roman Empire. They crossed the Danube into the Eastern Empire and in A.D. 432 forced the Emperor Theodosius to pay tribute to them. The king of the Huns, Attila, called the Scourge of God, began to ravage the Balkans in A.D. 441, on the pretext that the Romans had violated some items of the treaties between them, and as a result was given a greatly increased tribute. In A.D. 450 the new Roman Emperor of the East, Marcian, refused to pay any further tribute, and his example was supported by Valentinian III in the west. The sister of Valentinian, Grata, secretly offered her hand in marriage to Attila, who asked for half the Roman Empire as a marriage dowry. This was refused. Attila then invaded Gaul with an immense army but was defeated by Aetius and the Visigoths at the battle of Châlons in Champagne, in A.D. 451.

He invaded Italy the following year but did not occupy Rome, being turned back by the eloquence of an embassy headed by Pope Leo I, and by the shortage of provi-

sions and outbreaks of pestilence in his armies. He died shortly afterward in Hungary from a haemorrhage incurred at his wedding. His empire was divided among his sons who fought each other. The later history of the Huns and their further travels is unknown.

Descriptions of the Huns by Roman Observers

The Huns as described by Priscus, the historian.

> This cruel tribe settles on the far bank of the swamp of Maeotis (the Sea of Azov). They were skilled in hunting, but in no other tasks. After they had grown into a nation they disturbed the peace of the nearby tribes by their thefts and robberies.
>
> While the hunters of this tribe were as usual seeking game on the further bank of the Maeotis, they saw a deer appear unexpectedly before them and enter the swamp, leading them on as if to guide their way. The hunters followed it on foot and crossed the Maeotic swamp which they had previously regarded as impassible. When the unknown Scythian land appeared, the deer vanished. The spirits from whom they desend did this, I fancy, in envy of the Scythians. The Huns, who had been completely ignorant that any other world existed beyond the Maeotic swamp, were filled with admiration of the Scythian country, and believed that their passage, unknown to previous ages, had been shown them by the gods. They returned to their own people, told them what had happened, praised the Scythian country, and persuaded them to follow along the way by which the deer had guided them.
>
> They hastened on to Scythia, sacrificing to Victory the Scythians they met in passage; the remainder they conquered and subdued. Soon they crossed the huge swamp and like some tempest of nations overwhelmed the Alipzuri, the Alcidzuri, the Itimari, the Tuncassi, and the Boisci who bordered on the shore of Scythia.
>
> They subdued the Alans also, wearing out by incessant warfare a race which was equal to them in war but unlike them in civilization, made of life and appearance. Those men, to whom they were not superior in methods of warfare, they put to flight by the terror of their looks, inspiring them with great horror by their awful aspect and by their horribly swarthy appearance. They have a sort of shapeless mass, if I may say so, instead of a face, and pinholes instead of eyes. Their wild appearance is evidence of the hardihood of the spirits, for they are even cruel to their own children on their first day after birth. They cut the cheeks of the males with a sword so that before they receive their first nourishment of milk they learn how to endure a wound. They grow old without beards, and the youths are without good looks, because a face scarred by a sword ruins the natural grace of a beard. They are somewhat short in stature, trained to quick movement and very alert in horsemanship, and ready with bow and arrow; they have broad shoulders, thick necks, and are always erect and proud. These men, in short, live in the forms of humans but with the savagery of animals.

Attila

He was a man to shake the races of the world, a terror to all lands, who in some way or other frightened everyone by the dread reports noised abroad about him, for he was haughty in his carriage, casting his eyes about him on all sides, so that his pride was to be seen in the very movements of his body. A lover of war, he was personally restrained in his actions, impressive in council, gracious to suppliants, and generous to those to whom he had once given his trust. He was short in stature, with a broad chest, massive head, and small eyes. His beard was thin and sprinkled with gray, his nose flat, and his complexion swarthy, showing by this the signs of his origins.

The House of Attila

The next day I approached the enclosure of Attila with gifts for his wife. Her name was Kreka, and by her Attila had three sons....Inside the enclosure were many houses, some of carved planks cunningly fitted together, and others of clean beams planed straight: they were laid on timbers which formed circles. Beginning at ground level these circles rose to a moderate height. Here lived the wife of Attila. I gained entrance through the barbarians at the door and came upon her lying on a soft spread. The floor was covered with mats of felted wool. A number of attendants arranged in a circle waited on her, and maidservants, seated before her on the floor, were embroidering in colour some fine linens to be used as ornaments over their barbarian clothes.

The Death of Attila

In A.D. 453, Attila took in marriage a very beautiful girl, Indico by name, after numerous other wives after the custom of his race. Worn out by excessive merriment at his wedding, and sodden with sleep and wine, he lay on his back. In this position a haemorrhage which would ordinarily have flowed from his nose, since it was hindered from its accustomed channels, poured down his throat and killed him.

Late on the following day the royal attendants, suspecting some misfortune after hearing loud shouts, broke down the door....Then, as is the custom of that race, they cut off part of their hair and disfigured their faces with deep wounds so that the distinguished warrior might be mourned, not with female lamentations, but with manly blood.....

They bound his coffins, the first with gold, the second with silver, and the third with iron, showing by such a device that these suited a most powerful king--iron, because he subdued nations with it, gold and silver because he received the tribute of both empires. They added arms of enemies gained in battles, equipment gleaming with precious stones and ornaments of every kind and sort suitable for royal state. In order that curious people might be kept away from such great riches, they slaughtered all those appointed to the task of burial, so that sudden death covered both the buriers and the buried.

MOUNTED ARCHER

This design, from a tile made in China about 300 B.C. shows a Mongol archer making the Parthian shot to the rear at full gallop

Chinese Opinions of the Huns

General Li Ling, captured by the Huns in 99 B.C. writes

> All day long I see none but barbarians around me. Skins and felt protect me from wind and rain. With mutton and whey I satisfy my hunger and slake my thirst. Companions to while away the time I have none. The whole country is stiff with black ice. I hear naught but the moaning of the bitter autumn blast, beneath which all the vegetation has disappeared. I cannot sleep at night. I turn and listen to the distant sound of Tartar pipes, to the whinnying of Tartar steeds....

Fighting South of the Ramparts, a poem by Li Po.

> The Huns have no trade but battle and carnage;
> They have no fields or ploughlands,
> But only wastes where white bones lie
> Among yellow sands.

A Chinese Ambassador to the Huns Reports

> The Huns are not more numerous than the inhabitants of a single Chinese province. What renders them intractable is that their habits and their diets are entirely different from those of the Chinese; they have no desire for our things. If only they acquired the taste, if only they had two-tenths of our needs, they would become our tributaries. But so far they have not. We have sent them silk costumes; they have worn them to shreds hunting in the thickets and then declared that silk is not as good as their hides. We have sent them delicacies to eat; they have found them infinitely inferior to their milk and koumiss.

The Hun method of waging war was most frustrating to the Chinese. Irritated by raids, they would equip a vast army with war chariots and several months' supply of food and invade the steppes for a thousand miles without sighting one enemy.

A Report of the Minister of War, 170 B.C.

> The Tartar method of making war is very different from ours. Scaling and descending the most precipitous mountains with astonishing agility; swimming the deepest rivers and torrents; suffering wind, rain, hunger and thirst; not even halted by precipices; accustoming their horses to pass along the narrowest tracks; expert with bow and arrow; and in surprise attacks; discharging their arrows even at full gallop; such are the Tartars. They attack, retreat and rally again....if they suffer a setback, they simply disappear without trace like a cloud.

One more rude comment by a Chinese on the Mongols

> "They smell so heavily that one cannot approach them. They wash themselves in urine."

SUGGESTED PUPIL ACTIVITIES BASED ON CHAPTER II.

1. Read about the Roman Empire and note down the causes of the decay of that empire.

2. Did the Romans ever fight the Parthians or other nomads, and what happened in such combats?

3. What customs of the Huns or Scythians seem similar to those of American Indians?

4. Find out how butter, cheese and whey are made. Try and make some.

5. What did the Chinese ambassador mean when he said, "if only they had two tenths of our needs, they would become our tributaries."

6. Attila was buried with armour and precious stones. What kind of armour would this be, and what are precious stones?

GENGHIZ KHAN

After an old engraving but
not authentic.

CHAPTER III

THE EMPIRE OF GENGHIZ KHAN

Genghiz Khan was born about the year A.D. 1167 on the banks of the Onon river. At that time his father Yesukai was absent on a raid from which he returned successfully bringing with him a captive chieftain named Temujin. As was the custom, the child was named after this captive and spent the first thirteen years of his life learning his trade as the first born son of a Mongol chieftain, master of forty thousand tents. He experienced seasons of plenty and of want; he learned endurance and horsemanship; he became familiar with the techniques of hunts and raids.

When he was thirteen his father was poisoned while visiting the tents of some of his enemies, and two-thirds of his tribe, the Yakka Mongols, judging that the boy was too young to lead them, took themselves off in search of more experienced protectors. A certain Targouti, chief of the Taidjuts, rivals of the Yakkas, now claimed overlordship of the grazing lands between the Onon and Kerulon rivers, and then proceeded to hunt down the young Khan. A surprise attack was made on Temujin's encampment and after a chase of some days he was captured and confined in a wooden yoke which rested on his shoulders and held both wrists in a sort of mobile pillory.

That night he struck down his single guard with the end of this yoke and hid in the waters of a nearby stream. In the search which followed, one Taidjut warrior saw him but did not make any outcry. That night Temujin followed him to his yurt where the warrior freed him and hid him in a cart of loose wool. When the search had died down the stranger gave Temujin a bow, two arrows and a horse and advised him to leave with speed.

Over the next few years Temujin maintained his claim to the Khanship of the Yakkas and slowly gathered the nucleus of his clan about him, in spite of continuous attacks made upon him. He was forced into incessant movement but was never brought

to bay by a superior force. He also attracted to himself a number of the wildest spirits among the Mongol youths, distinguished by complete devotion to the Khan and forming the elite of his forces.

At the age of seventeen he married Bourtai who became the mother of three sons who ruled over an empire greater than that of Rome. Shortly after the marriage Bourtai was stolen from him during a raid, and Temujin appealed to Toghrul Khan of the Karaits for men to help recover her; this he was entitled to do as Toghrul had sworn an oath of friendship with Yesukai, Temujin's father. Bourtai was soon recovered.

Temujin survived many wounds and adventures in the next few years; he fought many battles and slowly increased the number of men under his banner until he was recognized as being a contender for supremacy in the steppes. He also tested his men in this period and prepared them for the tasks ahead. Among these champions who arose in this early period were the generals Bayan and Muhuli, Subotai the Valiant and Chepe Noyon, the Arrow Prince, who were to direct his armies over a quarter of the circumference of the world. These were men of discretion as well as of daring. Of one man he said, "No man is more valiant than Yessoutai; no one has rarer gifts. But, as the longest marches do not tire him, as he feels neither hunger nor thirst, he believes that his officers and soldiers do not suffer from such things. That is why he is not fitted for high command. A general should think of hunger and thirst, so he may understand the sufferings of those under him, and he should husband the strength of man and beast."

Toward the end of the twelfth century Temujin began to consider not survival but supremacy as his goal. But this could not be accomplished without some manoeuvres. The Chinese emperor, annoyed by forays made into his dominions by the Tartars mounted an expedition against them. The Tartars retired as usual before the Chinese foot soldiers. Jenghiz, recognizing an opportunity, rallied his clan, and with reinforcements from Toghrul's Karaits attacked the Tartars in the rear and broke them. For

this Toghrul was given the Chinese title of Lord of Kings, while Temujin attained that of "Commander against rebels" and some trifling presents. Temujin was now free of the Tartars in the east, while he attempted to make sure that the Karaits were kept busy fighting the Turkish tribes to their west. But the Karaits recognized their danger and organized a combination of tribes, supported by some of Temujin's uncles, against him. Forewarned of a surprise attack by superior numbers, Temujin scattered his herds so that they could not easily be rounded up and fled to a hilly position to the east. As the pursuit was hasty, the enemy forces arrived in disorder, and were checked by Temujin's horse. As the battle continued a strong force was sent by Temujin on a wide outflanking sweep and this surprise held the enemy until night, when Temujin retreated to the east.

During the winter he gathered his forces and attacked the Karaits during the spring while the snow was yet on the ground. The Karaits were defeated and Toghrul fled to the west, where the Turks killed him and preserved his skull as a silver gilded bowl. His capital, Karakorum, was occupied and now served as a capital city for Temujin. His traitor relatives he had strangled.

Without pausing Temujin now advanced against the western Turks and Uighurs and conquered them within three years, killing off the ruling families, dividing the fighting men among the clans, and appropriating their lands and herds. By A.D. 1206 Temujin was master of the Asian steppes and he now called a council at which an emperor was to be selected and proclaimed. Temujin took the title of Genghiz Khakhan, the Emperor of All Men. He had created a kingdom; he had yet to stamp his rule on what was yet a loose confederation of tribes.

The Laws of Genghiz Khan

Genghiz Khan promulgated a code of laws, the Yassa, which was a blend of tribal customs and his own regulations. Some of these laws are quoted below:

It is ordered that only one God be recognized, creator of Heaven and

earth, who alone gives life and death, riches and poverty as He pleases, and who has over everything absolute power.

Leaders of a religion, preachers, monks, persons dedicated to religious practice, physicians are to be free from public taxation.

It is forbidden under penalty of death that anyone shall be proclaimed emperor unless he has been elected previously by the princes, khans, officers and other Mongol nobles at a general council.

It is forbidden that heads of nations and clans subject to the Mongols hold honorary titles.

It is forbidden ever to make peace with a monarch, a prince or a people who have not submitted.

The ruling that divides the army into tens, hundreds, thousands and ten thousands is to be maintained. This enables the army to be mobilized in a short time, and preserves the units of command.

The moment a campaign begins, each soldier must receive his arms from the hand of the officer in charge of them. The soldier must keep them in good order and have them inspected by his officer before battle.

It is forbidden, under the penalty of death, to loot the enemy before the commanding general gives permission; but when this has been given, the soldier must have the same opportunity as the officer, and must be allowed to retain what he has carried off, provided that he has paid his share to the receiver for the emperor.

A great hunt shall be held every winter, to keep the army exercised. On this account, it is forbidden any man to kill from the month of March to October any deer, hares, asses or game birds.

Every man who does not go to war must work for the emperor without reward for a certain time.

Men guilty of the theft of a horse or steer or thing of equal value will be punished by death, and their bodies cut into two parts. For lesser thefts the punishment shall be according to the value of the thing stolen, seven, seventeen, twenty-seven or up to seven hundred blows of a staff. But this punishment may be avoided by repaying nine times the value of the theft.

No subject of the empire may take a Mongol for a servant or a slave.

To prevent the flight of alien slaves, it is forbidden, under pain of death to give them aid, food or clothing.

Spies, false witnesses and all men given to infamous vices are condemned to death.

It is forbidden under pain of death for any man to leave his "ten" (the basic Mongol squad), or for the ten to leave any wounded of their number on the field.

> It is forbidden, under pain of death, for any man to flee from a battle before the battle standard has been withdrawn.

In the spring of 1207 he announced that a council would be held and that "those who, instead of coming to hear my instructions remain absent, will have the fate of a stone dropped into deep water, or an arrow among reeds. They will disappear". Genghiz Khan was ready to attack China. Certain preliminary movements had to be made first.

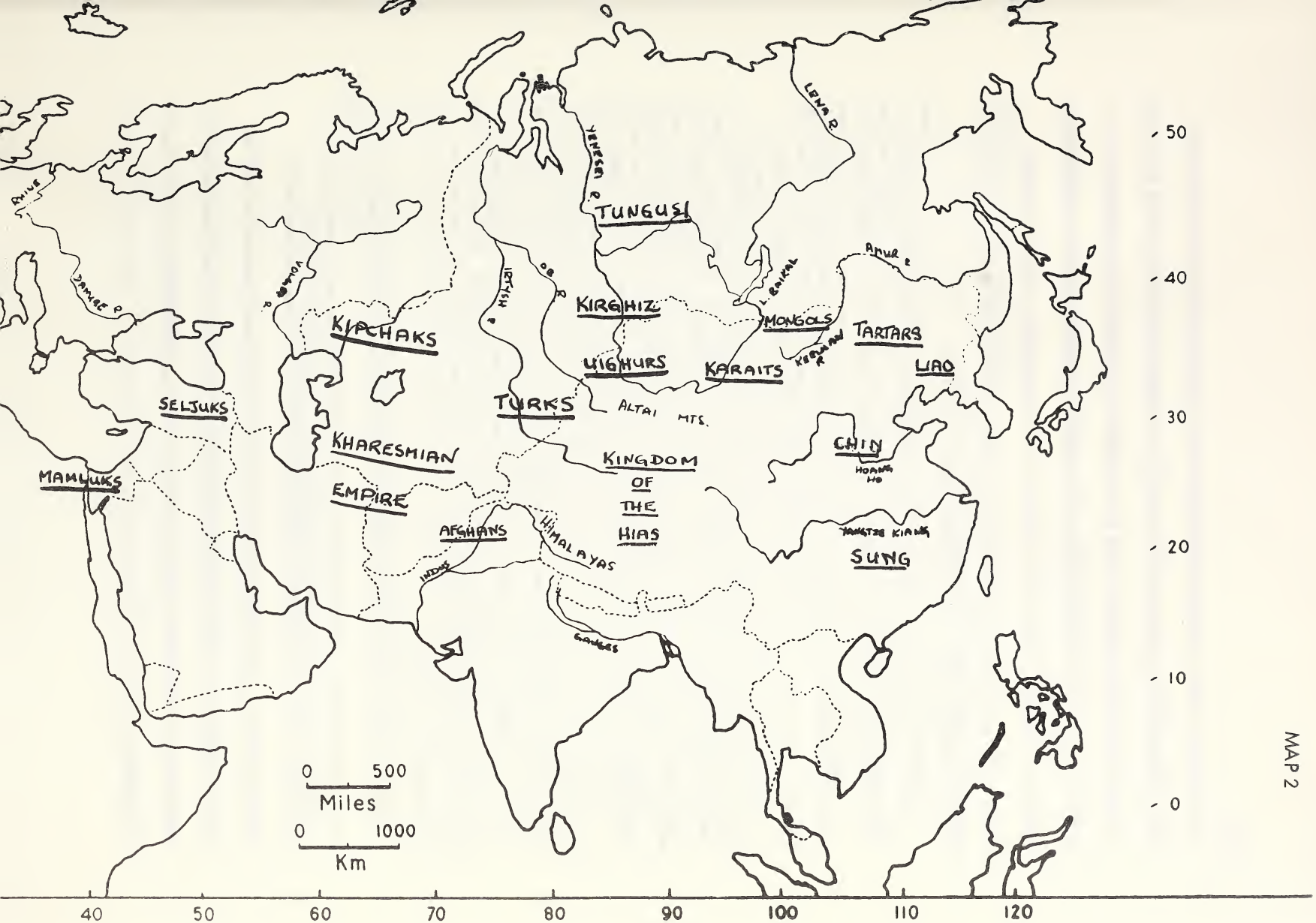
To the south of the Gobi was the kingdom of Hai, peopled by Tibetans. Against these he warred for four years until peace was made and hostages secured. The Kirghiz on the west followed suit and provided him with hostages and recruits. In Northern China the kingdom of Liao had recently been conquered by the Chinese. With these Genghiz Khan made an alliance--if they assisted him, he would return to them their old lands. He then refused to pay tribute to the new monarch of China and sent to him the following message:

> "Our dominion is now so well ordered that we can visit Cathay. Is the dominion of the Golden Khan so well ordered that he can receive us? We will go with an army that is like a roaring ocean. It matters not whether we are met with friendship or war. If the Golden Khan chooses to be our friend, we will allow him the government under us of his dominion. If he chooses war, it will last until one of us is victor, one defeated."

The Invasion of China

In the spring of A.D. 1211 the Mongol army passed through the Great Wall, where the gates had been opened to them by sympathizers and advanced toward the walled city of Taitong-Fu, seat of the western court. The frontier army of the Chinese was cut up when Chepe Noyon, in command of ten thousand men, made a night march and attacked it from the rear. A number of smaller cities were taken, but without experience in attacking the walls of fortified towns the Mongols could accomplish little against the major centres. In the fall they withdrew to the Gobi.

In the following spring Genghiz again appeared before the walls of Taitong-Fu



MAP 2

ASIAN PEOPLES ABOUT 1200 A.D. BEFORE MONGOL INVASIONS.

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with the entire horde, pressing on this fortress and cutting up the armies sent to its relief. Chepe Noyon, sent with his tuman of ten thousand men to the aid of the Liao princes in the north, captured a city by pretending to abandon his baggage in a feigned retreat, then returned swiftly and entered the fortress while the soldiers were looting his abandoned camps. The inhabitants were massacred. Again the Mongol hosts withdrew in the fall, to recruit their strength and to preserve peace in the Gobi. The following year only a few raids were made into China.

In A.D. 1214 a different style of warfare was followed. Three separate armies invaded China and settled down to besiege the largest cities. All the inhabitants of the surrounding countryside were swept in the front of the besiegers and forced to form an unwilling van to the stormers. Several cities opened their gates in these circumstances, and several Chinese generals went over to the invaders. But the Mongols were also suffering from disease and their horses were exhausted. Genghiz Khan then demanded a tribute to withdraw, and was given five hundred man slaves and five hundred girl slaves, with other gifts of horses, silks and gold, together with a daughter of the Imperial family as a wife. Genghiz returned to the Gobi, but slaughtered all his captives on the edge of the desert, presumably because they could neither be fed, nor could they, on foot, keep up with the horde. The Chinese emperor, seeing him go, fled to the south, leaving his eldest son in Yen-King for the time. But he too was gone before the next spring.

Hearing of this evidence of the demoralization he had left behind, Genghiz Khan reacted immediately, dispatching one army after the fleeing emperor; sending Subotai into Korea, which was subjugated, and Muhuli against Yen-King. Inside the city Chinese generals were disheartened and deserted; fire and looting broke out and the city fell. Muhuli was given the government of the conquered territories and Genghiz Khan returned to Karakorum, bearing with him artisans, administrators, historians and philosophers.

He found that rebellion had been fermenting in the western part of his realm, and dispatched Subotai and Chepe Noyon to quell it. When this episode was over the wild Turkish tribes between Tibet and the Aral Sea had been incorporated in the Mongol horde together with the northern Kipchaks of Central Siberia.

The Fall of the Kharesmian Empire

The Kahresmian Empire was ruled over by a Moslem, Muhammad Shah. His domain stretched from the Aral Sea to the Persian Gulf, and from the Indus to the Caspian Sea and Baghdad. An army of four hundred thousand men, equipped as horsemen with sword and shield, bows and arrows, and protected by the chain mail of Damascus guarded the great cities of Bokhara, Merv, Balkh and Herat.

Merchants from the Persian Gulf, from Cairo and from the Black Sea travelled through this empire to Karakorum and Cathay. From their conversations and from their trade goods Genghiz Khan learned of populous cities, of sunny fruitful valleys and of skilled artisans in the region to the west, and sent messengers to the Shah suggesting that trade between both empires would be of mutual benefit. The Shah agreed and trade continued for some time. But one Mongol caravan was seized by the governor of an outlying province who reported that Mongol spies were among the traders. This was likely true enough, but Muhammad had all the merchants killed. When an embassy was sent from the Mongols to protest this outrage, their leader was killed and the remainder had their beards burned off as a gesture of contempt. Genghiz Khan then sent a message to the Shah:

> "Thou hast chosen war. That will happen which shall happen, and what is to be, we know not. God alone knows!"

He then set to work to assemble the armies of the steppes, taking care to summon all men of power and ambition who might otherwise make trouble in his absence. The distance to be covered before the armies would make contact was about two thousand miles. Arms were taken out of storage as the riders assembled--two bows and two

quivers of arrows to each man, axes, sabres and lances equipped with hooks for pulling opposing horsemen from the saddle, files for sharpening arrows and pots of wax to enable the arrowheads to slip through armour. A Chinese artillery and engineer division had joined the horde, skilled in making and serving ballistae and mangonels which could breach city walls. Food was issued--dried meat, millet and dried mares' milk. In the spring of A.D. 1219 the armies set out to the west: in the spring of A.D. 1220 perhaps a quarter of a million Mongols and allies were assembled on the borders of Islam.

The plan of campaign was astonishingly sophisticated for that period, and was far beyond the capacity of any other general and any other army in the Middle Ages. One army under Juchi, Genghiz' son, and commanded by Chepe Noyon appeared on the river Syr south-west of the Aral Sea near Kashgar. This attracted the attention of the Kharesmian Turks while the main army appeared further north at Tashkent. The Shah split up his armies to deal with these threats and then found that a third army under Genghiz himself had circled the Aral Sea and descended on Samarkand from the west. The Shah, outmanoeuvred, left with speed to gather reinforcements, but was so harried by a rapid pursuit that he never again assembled another substantial force.

The first contact was made by Muhammad Shah on the head waters of the river Syr where he met Juchi moving to the north. The Mongols were outnumbered but charged and inflicted many casualties before their flanks were turned and they had to retreat. Muhammad retired in turn to the shelter of his fortified towns on the Syr, while Juchi was reinforced and again advanced. At Khojend Juchi was forced to spend some months in a fruitless siege, but he attracted a disproportionate amount of attention while other forces moved elsewhere.

Chepe Noyon with another army had meantime moved through the mountains to the south in Kashmir and was already on the Amu River heading toward the cities of Samarkand and Bokhara some two hundred miles in the right rear of the Turkish armies.

Muhammad, believing that the Mongols could not capture fortified cities, abandoned open warfare and split his armies to form additions to the garrisons of the major cities.

The main armies of the Mongols then reduced the cities along the Syr at their leisure, assaulting the walls with siege engines and scaling ladders and driving the wretched inhabitants of the area before them as the first wave of attack. When a city was captured, the strong men were kept to assault the next city, the wealthy were tortured into surrendering their treasures, some artisans were kept alive and the rest of the population was slaughtered. When garrisons surrendered and asked to join the victors they were accepted with expressions of mutual regard and slaughtered by surprise shortly afterward.

Suddenly Genghiz Khan appeared out of the northern desert moving on Bokhara from the west, but Muhammad Shah, whom Genghiz expected to have entrapped there, had already departed for Samarkand. The garrison of Bokhara fled, but when they had been allowed to retire too far from the city to regain it, they were overtaken and killed. Bokhara surrendered after obtaining a promise of leniency from the Khakhan. In spite of this, the city was looted and burned, while the inhabitants were driven on toward Samarkand by the Mongols where they were expended in siege operations. At this city preparations to an assault were advancing rapidly when the inhabitants, after a useless sally, in their turn surrendered. For the time being they were spared while Genghiz hunted down the fugitive Shah who had prudently moved south to Balkh, in Afghanistan. To Chepe Noyon and Subotai were given twenty thousand men and an order:

> "Find Muhammad Shah wherever he goes in the world. Find him, alive or dead."

Muhammad Shah left Balkh and fled toward Northern Persia. Picking up the scent, Chepe Noyon and Subotai hunted him down, riding seventy or eightly miles a day. Near Teheran they defeated a larger Persian army. The Shah fled toward Bagdad but was overtaken and his army scattered. He reached the Caspian Sea and took to a

boat as the Mongols arrived on the shore and swam after him on their horses. The Shah landed on an island in the Caspian where he later died of disease and hardship. Subotai and Chepe Noyon received permission to circle the Caspian Sea. In the Caucasus Mountains they were strongly opposed but Subotai feigned a retreat which led his pursuers past Chepe Noyon in ambush. North of the mountains they were faced by a mixed force of Alans, Circassians and Kipchaks. Subotai negotiated with the Kipchaks and succeeded in detaching them from the others, then the combined Mongols and Kipchaks rode over the remainder. The horde then turned north west into the lands of the Dnieper and defeated the forces of Kiev. They advanced into the Crimea and were storming Genoese trading forts when Genghiz Khan recalled them. They returned after riding more than six thousand miles from the meeting place at Karakorum.

The first onrush of the Mongols had shattered the standing army of the Shah, but the surprise that had rendered this feat possible had also left the reserve manpower of the Shah's empire largely untouched. Under the various princes and generals these reserves were forming, and given time would coalesce into a formidable force. Genghiz Khan was not to permit this consolidation to take place.

But the strength of the Mongol horde had been diminished. Some of his allies, among them the Uighurs, had wearied of this war far from their home lands, and had asked and received permission to leave. Genghiz had quarrelled with his eldest son Juchi, who had taken his personal following and had ridden out into the wastes beyond the Aral Sea. Nevertheless the Khakhan was utterly determined to destroy the men, the cities and the civilization of the Kharesmian Empire without mercy.

The centre of resistance to the Mongols was the son of the unfortunate Muhammad Shah, the resourceful and valiant Jelal-ed-din, who had moved to the south and was recruiting his forces and seeking alliances with the Afghans. One force was sent against him, while the main body of the Mongol army attacked those cities which still held out in Persia. An account of the siege of Merv will illustrate the tactics

and the cruelty of the Mongol armies.

Merv was besieged by Tuli, youngest son of the Khan. Assaults were kept up continuously against the walls for twenty two days, while the local peasants and other captives built great earth ramps against the walls. The governor of Merv, fearing that the city would eventually fall, and seeking to guarantee his own safety, sent a holy man to treat with Tuli. He was greeted with all courtesy, and the governor agreed to surrender the city. He was asked to provide a list of the six hundred wealthiest men in Merv, which request he complied with. The governor's party was then strangled, and the six hundred wealthy men secured and tortured until their wealth was revealed. All the inhabitants of the city were then made to lie down on their faces and were slashed and clubbed to death, except for a few craftsmen and other desirable slaves. The vacant city was looted, fired and the walls razed, and the Mongols withdrew. The wretched survivors eventually emerged from hiding and began to collect the necessities of life, when a body of Mongols, prepared for just this circumstance, rode out of the hills and slaughtered them. Such was the fate of other cities. The Khakhan would allow no mercy. He ordered:

> "I forbid you to show mercy to my enemies without an express order from me. An enemy conquered is not subdued, and will always hate his new master."

The destruction of the cities took six months and when it was finished the cities which had been the heart of Islam were left a desolate graveyard.

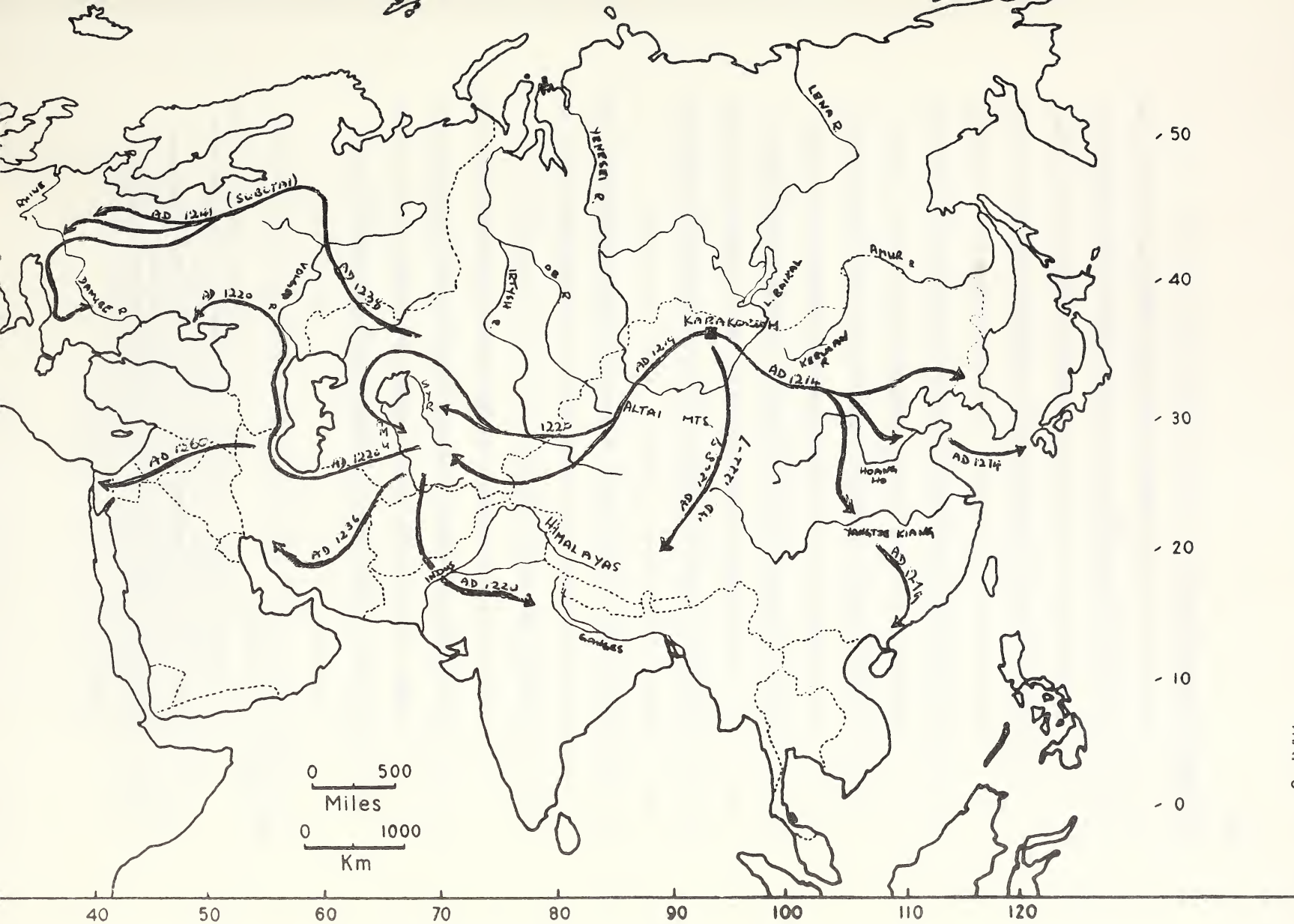
In the meantime, Jelal-ed-din allied with an Afghan army, had defeated the Mongols opposed to him and had advanced to the north away from the mountains of Afghanistan, where his Afghan allies quarrelled with him and left. Genghiz moved an army behind him to cut him off from the hills and his allies, and Jelal fled into India and was brought to bay against the Indus river, at a place where the banks were too steep and the current too swift for his army to cross.

Jelal took up a strong position with his left on a mountain ridge and his right on

a bend in the river where neither wing could be outflanked, and attacking on the right he forced the Mongols back, but the contest was so well maintained here that he was forced to bring troops from his left in support. Genghiz saw this and sent a force by a circuitous route with orders to take the ridge. This was done.The Khakhan then personally led his reserve forces against the opposite wing and routed it. Both victorious Mongol wings then converged on the centre, where Jelal-ed-din realized that he was lost. Mounting a fresh horse, he stripped off his armour and rode his horse over a steep cliff into the Indus and succeeded in escaping. A force was sent after him but lost the trail near Delhi. So ended the last organized battle fought by the Khorasmian armies, and in A.D. 1221, one year after he had entered the country of Muhammad Shah, Genghiz Khan returned to Samarkand, and again, called the Khans and princes to a council, and set out for Karakorum in the Gobi.

For the next five years he fought against the Tibetans and against the Sung empire in China. It was in A.D. 1227 in the great bend of the Yellow River named the Ordos Desert that he died. His funeral cortege returned his body to his ancestral lands near the Kerulan River. Legend has it that all wayfarers encountered by the party on its way there were slain. Then the couriers were sent to all parts of the empire to call a grand council. The distances involved were so great that it took two years for the leading figures to assemble to hear the will of the Great Khan.

While the achievements of the Mongols under the leadership of Genghiz Khan are explicable only by reference to that man's genius, some of the mechanics of his armies and of his method of government should be noted. The Mongol armies were not armed in a different way to the forces which they encountered in the Asian steppes or in the battles against the Kharesmian armies. Both contestants had bows and arrows, lances and swords, helmets and body armour and were practiced in their use. The great difference was in the tactics and strategy employed.



CAMPAIGNS OF THE MONGOLS A.D. 1208 TO A.D. 1275

MAP 3

The Mongol Strategical System

1. Mongol invasions were based on a thorough intelligence secured by merchant spies and dealing with the strength, locations and leadership of the opposing armies, and the locations and garrisons of leading cities.
2. Where the necessary information was available the campaign was planned in advance and as a whole; the end was foreseen in the beginning.
3. Exploiting the extreme mobility made possible by having several horses available to each man, and by having the man use worn our horses if necessary as food, the armies could manoeuvre widely dispersed while retaining the power of concentration over a distance of two hundred miles in three days. Entering a country at widely separated points, a more powerful enemy would be forced to scatter to counter the Mongol devastation, when the Mongols would then concentrate on a portion of the opposing force.
4. The slaughter and devastation resulting from opposing the Mongols, who never abandoned a siege, led the inhabitants of the cities to either flee or to surrender without a fight.
5. Without fixed bases or lines of supply and with far superior mobility, the Mongols always retained the initiative, forcing their enemies always to counter a Mongol plan, and never being allowed to act, only to react. The time, the place and the strength of a Mongol attack was never known until it fell.

The Mongol Tactical System

1. The Mongols adapted a divisional system whereby certain forces were kept permanently associated with each other under tried commanders. Each division was uniform in size, composition and armament, and capable of manoeuvering independently.

2. There was a clear chain of command from the commander of the ten, the hundred, the thousand and the ten thousand men which formed the tuman or division. Discipline was stern and inexorable. Death was the penalty for cowardice or disobedience whether in a common soldier or the commander of a division, while bravery and competence were the only route to promotion.
3. The Mongols had evolved a battle drill, or set of standard tactics to be applied in given situations. Weaker armies were overwhelmed by lightning advances, surrounded, attacked by arrows and then charged from front and flank simultaneously. Stronger armies were lured forward by feigned retreats until the pursuers were strung out in the chase, and then attacked in detail. Strong bodies of troops which could not be lured out of strong positions were not attacked, but were prevented from receiving supplies until they were obliged to move. Such forces were never completely surrounded - always the Mongols left a way of retreat open, and when that way of escape was taken the Mongols permitted retreat without molestation, but attacked after two or three days, when the enemy was congratulating itself on its move to safety.
4. In the face of the enemy, the army was manoeuvred by flag signals or by horn notes by day, or by the movement of lamps by night. Couriers kept the generals in contact with their detached forces at every moment of the campaign.

The description of the Mongol army given by Marco Polo during the reign of Kublai Khan, Genghiz's grandson is interesting.

> When the army proceeds on service, a body of men is sent two days' march in advance, and parties are stationed upon each flank and in the rear, in order to prevent its being attacked by surprise. When the service is distant, they carry but little with them, and that, chiefly what is requisite for their encampment and utensils for cooking. They subsist for the most part

on milk, as has been said. Each man has, on the average, eighteen horses and mares, and when that which they ride is fatigued, they change it for another. They are provided with small tents made of felt, under which they shelter themselves against rain. Should circumstances render it necessary, in the execution of a duty which requires dispatch, they can march for ten days together without dressing victuals, during which time they subsist upon the blood drawn from their horses, each man opening a vein and drinking from his own cattle. They make provision also of milk, thickened and dried to the state of a hard paste (or curd) which is prepared in the following manner. They boil the milk, and skimming off the rich or creamy part as it rises to the top and put it into a separate vessel as butter; for so long as that remains in the milk, it will not go hard. The latter is then exposed to the sun until it dries. Upon going on service they carry with them about ten pounds for each man, and of this, half a pound is put, every morning, into a leathern bottle, with as much water as is thought necessary. By their motion in riding the contents are violently shaken, and a thin porridge is produced, upon which they make their dinner....

All their accoutrements are of an expensive kind. Their arms are bows, iron maces, and in some instances, spears; but the first is the weapon at which they are most expert, being accustomed from children, to employ it in their sports. They wear defensive armour made of the thick hides of buffaloes and other beasts, dried by the fire and thus made extremely hard and strong. They are brave in battle, almost to desperation, setting little value on their lives, and exposing themselves without hesitation to all manner of dangers. Their disposition is cruel. They are capable of supporting every kind of privation, and when there is necessity for it, can live for a month on the milk of their mares, and on such wild animals as they may chance to catch. Their horses are fed on grass alone, and do not require barley or any other grain. The men are habituated to remain on horseback during two days and two nights, without dismounting; sleeping in that situation while their horses graze. No people on earth can surpass them in fortitude under difficulties, nor show greater patience under wants of every kind. They are perfectly obedient to their chiefs, and are maintained at small expense.....

When these Tartars come to battle, they never mix with the enemy, but keep hovering about him, discharging their arrows first from one side and then from the other, occasionally pretending to fly, and during their flight shooting arrows backward at their pursuers, killing men and horses, as if they were combatting face to face. In this sort of warfare the adversary imagines he has gained a victory, when in fact he has lost the battle; for the Tartars, observing the mischief they have done him, wheel about, and renewing the fight, overpower his remaining troops, and make them prisoners in spite of their utmost exertions. Their horses are so well broken in to quick changes of movement, that upon the signal given, they instantly turn in every direction, and by these rapid manoeuvres many victories have been obtained.

The Government of Genghiz Khan

The Mongols of Genghiz Khan's day could neither read nor write, but Genghiz was aware of the need for scribes, accountants and administrators if he was to organ-

ize his gigantic empire under one effective rule. He first employed Uighurs from Karakorum, who were familiar with a Syriac script as clerks, but the conquest of northern China brought him into contact with accomplished Chinese, familiar with matters of taxation and correspondence who became indispensible to his administration. Each Mongol governor of a city or province was allocated a sufficient staff of clerks, magistrates and underlings who translated the demands of the Mongol chief into action, regulated trade and taxation, judged law suits, issued coinage and exchanged currencies, and in short, served their new masters much as they had served the old.

Communications throughout the entire empire was facilitated by a sort of pony express. Along each caravan route were set up stations every three miles, where foot messengers wearing bells on their legs carried messages to the next post. Here also were clerks who noted the names and business of every traveller and reported to the local "Daroga" or road governor.

Every twenty five or thirty miles were larger stations where several hundred Mongolian ponies were always ready, and where accommodation for every station of traveller were available. These horses were used only in the service of the Khan. When an urgent message or package was to be sent, horsemen bound their stomachs, heads and chests with cloth bands and wore a wide belt set with bells which could be heard at a great distance. The courier would proceed at the gallop from one post to the next, taking a fresh horse at each post, or impressing horses from whoever he chanced to meet, for none dare refuse to a messenger of the Khan. In this manner a message would travel two hundred and fifty miles a day, nor would the rider pause by day or night.

In this service three hundred thousand horses were employed and ten thousand buildings. All this was at the charge of the nearest town or district, though the cost was remitted from their taxes. All functionaries of the Khan bore a plaque of metal, usually gold or silver, marked with a figure which identified the holder as being in

the Imperial service, and armed with the authority of the Emperor. The local daroga had absolute powers of requisition in his district. Where rivers crossed the trails, he ensured that two or three boats were in constant readiness to bear messages across, and in winter when the road might be covered by drifted snow, the correct route was indicated by planted trees which also gave shade to summer travellers; in desert areas the road was indicated by piles of stones at regular intervals.

But these appearances of organization were rather superficial. The Mongols had conquered a great empire, and were now without any challengers to their power. But while they could draw tribute from a hundred great cities or ride six thousand miles from east to west without a hand being raised against them, the very extent of their conquests implied that the government must be subdivided into quasi independent Khanates; while the primitive mode of life which had made the conquests possible - the mobility and self sufficiency of the Mongol soldier - prevented him from becoming part of the economic life of the settled and civilized areas he had mastered. That permanent change of a social system which was displayed in England when it was conquered by William I in A.D. 1066 had no counterpart in China. Perhaps the Chinese were too numerous; perhaps their civilization was too stable to be long affected by a change of rulers. Where the Mongol conquests left them still on the grasslands, as on the plains of the Volga, where their mode of life could continue unchanged, they had indeed achieved a genuine extension of empire and there they endured longer.

SUGGESTED PUPIL ACTIVITIES BASED ON CHAPTER III

1. What sort of skills would be needed before a man could be said to be a good horseman?

2. What qualities according to Genghiz Khan did a successful general need in addition to bravery. Can you add to this list?

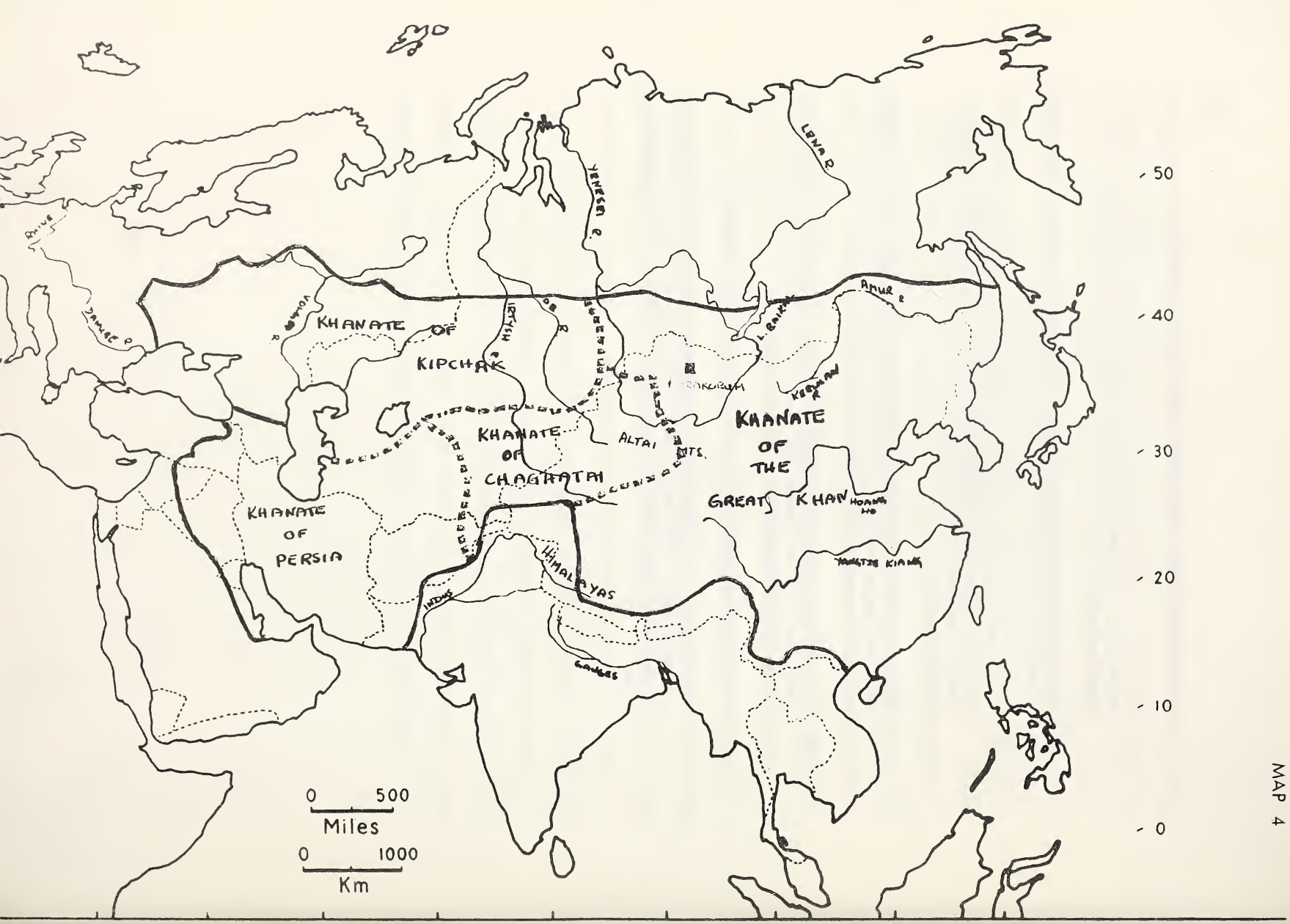
3. Draw, and if possible construct a model ballista, or mangonel. Describe the construction and purpose of Siege towers and battering rams. Read, if possible, the description of the siege in Reade's The Cloister and the Hearth.

4. How was an Indian war party assembled and led? How did this compare with the Mongol method? How did the methods of fighting differ, and were the purposes of Indian and Mongol war the same?

5. The Mongols used two kinds of arrows, one long and thin with a small head, and the other shorter and stouter with a wide and heavy head. For what different purposes were these used?

6. What were the typical Indian tactics used in their fighting?

7. How is it that the largest Indian forces seen in any one engagement only numbered about 5,000 men, while the Mongols, living in a similar area to the Great Plains could raise armies of 150,000 men with comparative ease?


KHANATE OF KIPCHAK
KHANATE OF CHAGHATAI
KHANATE OF PERSIA
KHANATE OF THE GREAT KHAN
ALTAI
HIMALAYAS
INDUS
GANGES
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HOANG HO
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YENESEI R.
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VOLGA R.
0 500
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50
40
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MAP 4

CHAPTER IV

THE LATER MONGOLIAN EMPIRE

At the great council held in Karakorum in A.D. 1229 the surviving sons of Genghiz Khan's principal wife gathered with their hordes to consider the problem of his successor. Juchi, the eldest son, had died, but his place was taken by Batu Khan, Juchi's eldest son; also came Chagatai, the now eldest surviving son of the Khakhan, Ogadai and Tuli the youngest. Ogadai was chosen as Khakhan, but to the others went important commands. Batu Khan succeeded to the Khanate of Kipchak, (the Golden Horde) stretching from the Volga to the Yenesei river; The Khanate of Persia went to Hulagu, son of Tuli; Chagatai went to Turkestan; Ogadai nominally ruled over all, but was really mainly concerned with the Gobi homeland and with Northern China. It is only possible to follow the events which of the later Mongol conquests in outline and as separated events. The unity which characterized the movements of the armies under Genghiz Khan was no longer possible on this larger and more diffused scene.

In A.D. 1235 Ogadai held a council which set off another wave of conquests in Persia, Korea and Southern China. The most important campaigns from our point of view were those carried out by Batu Khan and Subotai in Europe. Between A.D. 1238 and 1241 Subotai followed his path of A.D. 1223 and conquered the Volga tribes, stormed Kiev and advanced to the northern pine forests. He was much aided in his career by the fact that the Russian princes, distrusting their peasant vassals, prevented them from bearing arms for fear of rebellion and thus ensured their complete helplessness in the face of the invasion. Many Russian duchies found it expedient to pay tribute to the Mongols who acted as a support to the feudal nobles against any sign of peasant revolt.

By A.D. 1241 the Mongol army under Subotai was camped north of the Carpathian mountains, and had thoroughly scouted the plains of Poland and Hungary in raids

the previous year. To the north of them were the forces of Henry the Pious; in front of them the Polish army of Boleslas the Chaste; to the south, in the plains of Hungary was an army of one hundred thousand under Bela IV, and further to the west in Bohemia KingWenceslas was assembling a still larger army.

In March the marshes had dried sufficiently to permit the passage of horsemen, and Subotai divided his army into four corps. The northern corps under two grandsons of Genghiz Khan, Kaidu and Baibars moved against the Poles and Silesians, almost exterminating them on a night attack and advancing as far as the Oder River. Here they tricked Wenceslas into marching north while they moved south to join Batu near Pesth. The immense but cumbrous army of Bela IV advanced slowly across the Danube and the Mongols gave way slowly before them until they came to the plain of Mohi near Tokay, where the forces of Bela threw an advance guard across the river Sayo and camped for the night. That night Subotai took a strong force in a wide loop and crossed the river in rear of the Hungarian forces while Batu attacked in front. The sudden onset of Subotai's flank movement was decisive and forty thousand of the Hungarian army were left on the field, while the pursuit was kept up for two days. Bela took refuge in a monastery in the Carpathian mountains. The Mongol stormed Pesth, and advanced into Austria as far as Nieustadt before they turned south along the Adriatic coast of Jugoslavia and thence returned to the Gobi. A summons had arrived at a time critical for Europe. Ogadai had died and the Khans and princes must return for a grand council to decide on the succession.

In the thirteenth century in Europe the mail-clad cavalry soldier armed with lance and sword still retained considerable personal mobility. The cumbersome plate armour was not yet in use and indeed did not reach its fullest development until another hundred and fifty years had elapsed, by which time a fully armoured knight was incapable of rising after being unhorsed by reason of some sixty pounds of plating distributed over his body. But the combination of missile and shock action so perfectly conjoined in

the Mongol horseman was alien to the western chivalry. There were bowmen and cross-bowmen in the western armies, but they marched on foot at a rate of ten or fifteen miles daily, and were encumbered with bodies of cooks, servants and laundresses with their wagons, tents and stores. The Mongol soldier, with sword and bow, capable of shooting from a distance or of charging in close combat, free of baggage trains and moving in coordinated marches of up to ninety miles in a day was an infinitely superior unit. But for the death of Ogadai, all western Europe would have inevitably fallen to the arms of Subotai.

The Grand Council held at Karakorum was inconclusive in that rivalry between the sons of Chatagai and Ogadai prevented the undisputed succession. It was not until A.D. 1251 that Mangu Khan was named Khakhan, and this unleashed a third wave of conquests. Hulaga Khan, brother of Kubilai, aided by Subotai's son, invaded Mesopotamia and took Bagdad and Damascus. They advanced into Turkey and established their borders within one week's march of Constantinople. Kubilai concentrated his efforts against China, capturing Hankow in A.D. 1268, and Canton in 1279. Expeditions against Japan by sea in 1274 and 1281 were unsuccessful. Kubilai became Khakhan in A.D. 1260 and moved his capital from the Gobi to Pekin. The various Khanates were now so far from the central capital that only nominally did they acknowlege the suzerainty of the Khakhan, and became in practice independent powers.

The Empire of Kubilai Khan

Between A.D. 1271 and 1295 a Venetian merchant named Marco Polo travelled from Italy to Acre in company with certain relatives, and thence through Persia, Turkestan and the Gobi to Kanbalu (Pekin) where he met the emperor and rose to high position in his service. In his later travels he visited Burma, and made a sea voyage to Sumatra, whence he returned home via Iraq and the Black Sea. He wrote his memoirs while a prisoner of war in Genoa and to his records we owe a full and interesting description of the Mongol Empire in its period of greatest expansion. The following extracts from

MONGOL YURTS ON THE MOVE

his "Travels" will illustrate some of the more significant aspects of Mongol government and power.

Of the Houses of the Tartars

> Their huts or tents are formed of rods covered with felt, and being exactly round, and nicely put together, they can gather them into one bundle, and make them up as packages which they carry along with them in their migrations, upon a sort of cart with four wheels. When they have occasion to set them up again, they always make the entrance front to the south. Besides these carts, they have a superior kind of vehicle upon two wheels, covered likewise with black felt, and so effectually as to protect those within it from wet, during a whole day of rain. These are drawn by oxen or camels, and serve to convey their wives and children, their utensils, and such provisions as they require.

(The Mongol yurt is in fact made of a lattice like framework of thin rods to which is attached a wooden square door frame and door. This lattice wall is about five feet high, and is arranged in a circle with the ends tied together. The roof is made of a central hoop from which are disposed other rods, like radii, the ends of which rest on the lattice wall. The whole frame is covered with layers of felt which are lashed down with ropes. The circular opening at the top serves to admit light and to let out smoke, but it may be covered in bad weather by a flap which may be adjusted by means of a long pole. The whole erection is not pegged down to the ground, but its shape is such that it is unaffected by winds. Such yurts (or gers as they are properly called) may be mounted permanently on the floors of very wide four wheeled carts.)

Of the Religion of the Tartars

> The doctrine and faith of the Tartars are these: They believe in a deity whose nature is sublime and heavenly: to him they burn incense in censers, and offer up prayers for the enjoyment of intellectual and bodily health. They worship another likewise called Natigay, whose image, covered with felt or other cloth, every individual preserves in his house. Him they consider as the divinity who presides over their terrestrial concerns, protects their children, and guards their cattle and their grain. They show him great respect, and at their meals they never omit to take a fat morsel of the flesh, and with it grease the mouth of the idol...They then throw out of the door some of the liquor in which the meat has been dressed, as an offering to the other spirits. This being done, they consider that their deity and his family have had their proper share, and proceed to eat and drink without further ceremony.

Of the Garrisons in the Provinces

It may be proper here to observe...that in every province of Cathay and of Manji (Southern China) as well as in other parts of his dominions, there were many disloyal and seditious persons, who at all times were disposed to break out in rebellion against their sovereign, and on this account it became necessary to keep armies in such of the provinces as contained large cities and an extensive population, which are stationed at the distance of four or five miles from those cities, and can enter them at their pleasure. These armies the grand Khan makes it a practice to change every second year, and the same with respect to the officers who command them. By means of such precautions the people are kept in quiet subjection, and no movement or innovation of any kind can be attempted. The troops are maintained not only from the pay which they receive from the Imperial revenues of the province, but also from the cattle and their milk, which belong to them individually, and which they send into the cities for sale, furnishing themselves from thence with those articles of which they stand in need.

Of Promotion and Reward in the Army

The grand Khan appoints twelve of the most intelligent among his nobles, whose duty it is to make themselves acquainted with the conduct of the officers and men of his army, particularly upon expeditions and in battles , and to present their reports to him, and he, being apprised of their respective merits, advances them in his service, raising those who commanded an hundred men to the command of a thousand, and presenting many with vessels of silver, as well as the customary tablets or warrents of command and government. The tablets given to those commanding one hundred men are of silver; to those commanding one thousand, of gold, or of silver gilt; and those who command ten thousand receive tablets of gold bearing the head of of a lion....At the top of the inscription on a tablet is a sentence to this effect: "By the power and might of the great God, and through the grace which he vouchsafes to our empire, be the name of the Khan blessed; and let all such as disobey what is in here directed, suffer death and be utterly destroyed."

The officers who hold these tablets have privileges attached to them, and in the inscription is specified what are their duties, and the powers of their respective commands.

Of the Figure and Stature of the Grand Khan

Kublai, who is styled grand Khan, or Lord of Lords, is of the middle stature, that is, neither tall nor short: his limbs are well formed, and in his whole figure there is a just proportion. His complexion is fair, and occasionally suffused with red, like the bright tint of the rose, which adds much grace to his countenance. His eyes are black and handsome, his nose is well shaped and prominent. He has four wives of the first rank, who are esteemed legitimate, and the eldest born son of any one of these succeeds to the empire, upon the the decease of the Grand Khan.

Of the Palace of the Grand Khan Near to the City of Kanbalu (Pekin)

The Grand Khan usually resides during three months of the year, namely, December, January and February, in the great city of Kanbalu, situated toward the north east extremity of the province of Cathay; and here, on the southern side of the new city, is the site of his vast palace, the form and dimensions of which are as follows. In the first place is a square enclosed with a wall and deep ditch; each side of the square being eight miles in length, and having at an equal distance from each extremity an entrance gate for the concourse of people resorting thither from all quarters. Within this enclosure there is, on the four sides, an open space one mile in breadth, where the troops are stationed, and this is bounded by a second wall enclosing a square of six miles, having three gates on the south side and six gates on the north, the middle portal of each being larger than the other two, and always kept shut, excepting on the occasions of the emperor's entrance or departure. In the middle of each division of these walls is a handsome and spacious building....in which are deposited the royal military stores;one building being appropriated to the reception of each class of stores. Thus for instance, the bridles, saddles, stirrups, and other furniture serving for the equipment of cavalry, occupy one storehouse; the bows, strings, quivers, arrows and other articles belonging to the archery, occupy another; cuirasses, corselets, and other armour formed of leather, a third storehouse; and so of the rest.

Within this walled enclosure there is still another, of great thickness, and its height is full twenty-five feet. This forms a square four miles in extent, each side being one mile....The spaces between one wall and another are ornamented with many handsome trees, and contain meadows in which are kept various kinds of beasts, such as stags, the animals that yield the musk, roe bucks, fallow deer and others of the same class. Every interval between the walls, not occupied with buildings is stocked in this manner. Within these walls, which constitute the boundary of four miles, stands the palace of the Grand Khan, the most extensive that has yet been known....

On each of the four sides of the palace there is a flight of marble steps, by which you ascend from the level of the ground to the wall of marble which surrounds the building, and which constitute the approach to the palace itself. The grand hall is extremely long and wide, and admits of dinners being served to great multitudes of people. The palace contains a number of separate chambers, all highly beautiful, and so admirably disposed that it seems impossible to suggest any improvement to the system of their arrangement. The exterior of the roof is adorned with a variety of colour, red, green, azure and violet, and the sort of covering is so strong as to last for many years. The glazing of the windows is so well wrought and so delicate as to have the transparancy of crystal. In the rear of the body of the palace there are large buildings having several apartments, where is deposited the private property of the monarch, or his treasure in gold and silver bullion, precious stones and pearls, and also his vessels of gold and silver plate....

Not far from the palace, on the northern side, and about a bowshot distance from the surrounding wall, is an artificial mount of earth, the height of which is a full hundred paces, and the circuit at the base about a mile. It is clothed with the most beautiful evergreen trees; for whenever his majesty receives information of a handsome tree growing in any place, he

causes it to be dug up with all the roots and earth about them, and however large and heavy it may be, he has it transported by means of elephants to this mount, and adds it to the verdant collection.

Of Paper Money Issued by the Grand Khan

In this city of Kanbalu is the mint of the grand khan, who may be said to possess the secret of the alchemists, as he has the art of producing money by the following process. He causes the bark to be stripped from those mulberry trees the leaves of which are used for feeding silk worms, and takes from it that thin inner rind which lies between the coarser bark and the wood of the tree. This being steeped, and afterwards pounded in a mortar, until reduced to pulp, is made into paper, resembling that which is manufactured from cotton, but quite black. When ready for use he has it cut into pieces of money of different sizes, nearly square, but somewhat longer than they are wide....The coinage of this paper money is authenticated with as much form and ceremony as if it were of pure gold or silver; for to each note a number of officers, specially appointed, not only subscribe their names, but affix their signets also; and when this has been regularly done by the whole of them, the principal officer, deputed by his majesty, having dipped into vermilion the royal seal committed to his custody, stamps with it the piece of paper, so that the form of the seal tinged with the vermilion remains impressed upon it, by which it receives full authenticity as current money, and the act of counterfeiting it is punished as a capital offense. When thus coined in large quantities, this paper currency is circulated in every part of the grand Khan's dominions; nor dares any person, at the peril of his life, refuse to accept it in payment....When any persons happen to be possessed of paper money which from long use has become damaged, they carry it to the mint, where, upon the payment of only three percent, they may receive fresh notes in exchange .

Of the Council for the General Concerns of the Empire

....there is another tribunal, likewise of twelve nobles, appointed for the superintendence of everything that respects the government of the thirty four provinces of the empire. These have in Kanbalu a large and handsome court or palace, containing many chambers or halls. For the business of each province there is a presiding law officer, together with several clerks, who have their respective apartments in the court, and there transact whatever business is necessary to be done for the province to which they belong, according to the directions they receive from the tribunal of twelve. These have authority to make choice of persons for the government of the several provinces, whose names are presented to the grand khan for confirmation of their appointments and delivery of the tablets of gold or silver appropriated to their ranks. They also have superintendency of every matter that regards the collection of revenue, both from land and customs, together with its disposal and have the control of every other department of state, with exception only of what relates to the army.

It should be understood that the grand khan, not having obtained the sovereignty of Cathay by any legal right, but only by force of arms, had no confidence in the inhabitants, and therefore bestowed all the provincial

governments and magistracies upon Tartars, Saracens, Christians and other foreigners, who belonged to his household, and in whom he could trust. In consequence of this, his government was universally hated by the natives, who found themselves treated as slaves by these Tartars, and still worse by the Saracens.

Of the Relief Afforded by the Khan in Times of Famine

The grand khan sends every year his commissioners to ascertain whether any of his subjects have suffered in their crops of corn from unfavourable weather, from storms of wind or violent rains, or by locusts, worms, or any other plague; and in such cases he not only refrains from exacting the usual tribute of that year, but furnishes them from his granaries with so much corn as is necessary for their subsistance, as well as for sowing their land. With this in view, in times of great plenty, he causes large purchases to be made of such kinds of grain as are most serviceable to them, which he stores in granaries provided for that purpose in the several provinces, and managed with such care as to ensure its keeping for three or four years without damage. It is his command that these granaries be always kept full, in order to provide against times of scarcity; and when, in such seasons, he disposes of the grain for money, he requires for four measures, no more than the purchaser would pay for one measure in the market. In the like manner where there has been a mortality of cattle in any district, he makes good the loss to the sufferers from those belonging to himself, which he has received as his tenth of the increase in other districts.

Of the Khan's Hunting Parties

At the season when the grand khan resides in the capital of Cathay, or during the months of December, January and February, at which time the cold is excessive, he gives orders for general hunting parties to take place in all the countries within forty stages of the court; and the governors of districts are required to send thither all sorts of game of the larger kind, such as wild boars, stags, fallow deer, roe bucks, and bears, which are taken in the following manner. All persons possessed of land in the province repair to the places where these animals are to be found, and proceed to enclose them in a circle, when they are killed, partly with dogs, but chiefly by shooting them with arrows. Such of them as are intended for his majesty's use are first paunched for that purpose, and then forwarded on carriages in large quantities, by those who reside within thirty stages of the capital. Those who are at the distance of forty stages do not, on account of the length of the journey, send the carcases, but only the skins, some dressed and others raw, to be made use of for the service of the army as his majesty may deem proper.

The grand khan has many leopards and lynxes kept for the purpose of chasing deer, and also many lions, which are larger than the Babylonian lions, have good skins of a handsome colour being streaked lengthwise with white, black, and red stripes. They are active in seizing boars, wild oxen and asses, bears, stags, roe bucks, and other beasts that are the object of sport. It is an admirable sight, when the lion is let loose in pursuit of the animal, to see the savage eagerness and speed with which he overtakes it.

His majesty has them conveyed for this purpose, in cages placed on cars, and along with them is conveyed a little dog, with which they become familiarized . The reason for thus shutting them up is, that they would otherwise become so keen and furious at the sight of the game that it would be impossible to keep them under the necessary constraint. It is proper that they should be led in a direction opposite to the wind, in order that they may not be scented by the game, which would immediately run off, and afford no chance of sport. His majesty has eagles also, which are trained to stoop at wolves, and such is their size and strength, that none , however large, can escape from their talons.

Of the Stones Used for Burning in Cathay

Throughout this province there is found a black stone which they dig out of the mountains, where it runs in veins. When lighted it burns like charcoal and retains the fire much better than wood; insomuch that it may be preserved during the night, and in the morning still be found burning. These stones do not flame, excepting a little when first lighted, but during their ignition give out a great deal of heat. It is true that there is no scarcity of wood in the country, but the number of inhabitants is so great, and their stoves and baths which they are continually heating, so numerous, that the quantity could not supply the demand;for there is no person who does not frequent the warm bath at least three times in the week, and during the winter, daily, if it is within their power. Every man of rank of wealth has one in his house for his own use, and the stock of wood must soon prove inadequate for such consumption; whereas these stones may be had in such abundance, and at a cheap rate.

Of the Northern Provinces

In these northern provinces are found bears of a white colour, and of prodigious size, being for the most part about twenty spans in length. There are also foxes whose skins are entirely black, wild asses in great numbers, and certain small animals, called rondes, which have the most delicate furs and by our people are called....sables....

In order to reach the country.....it is necessary to perform a journey of fourteen days across a wide plain, entirely uninhabited and desert - a state that is occasioned by innumerable collections of water and springs, that render it an entire marsh. This, in consequence of the long duration of the cold season, is frozen over, excepting for a few months of the year, when the sun dissolves the ice, and turns the soil to mud, over which it is more difficult and fatiguing to travel than when the whole is frozen....In order to travel over the frozen surface of the ground, they construct a sort of vehicle.....which is termed a tragula or sledge. It is without wheels, is flat on the bottom, but rises with a semi-circular curve in front, by which construction it is fitted for running easily on the ice. For drawing these small carriages, they keep in readiness certain animals resembling dogs and which may be called such, although they approach to the size of asses. They are very strong and inured to the draught. Six of them, in couples are harnassed to each carriage, which contains only the driver who manages the dogs, and one merchant with his packages of goods. When the day's journey

has been performed, he quits that sledge together with the dogs, and thus changing both (at the staging house) from day to day, he at length accomplishes his journey across the desert, and after carries with him on his return the furs that find their way, for sale, to our part of the world.

Of the Religion of the Tartars

(Illustrating the conversion to Buddhism of the Mongols in Cathay)

They believe the soul to be immortal, in this sense, that immediately on the death of a man, it enters into another body, and that according as he has acted virtuously or wickedly during his life, his future state will be progressively better or worse. If he be a poor man, and has conducted himself worthy and decently, he will be reborn a gentleman, next, he will become a nobleman, thus continually ascending in the scale of existence until he becomes united with the divinity. But if, on the contrary, he has behaved unworthily, from being a gentleman, he will become a slave, and at length a dog, continually descending in the scale of existence to a condition more vile than the preceding one.

SUGGESTED PUPIL ACTIVITIES BASED ON CHAPTER IV

1. How were the Medieval knights and men-at-arms of the thirteenth century armed? Draw an armoured Knight with his weapons.

2. Why did Kubilai Khan change the generals and the armies garrisoning the Chinese cities every two years?

3. The Palace of the Grand Khan was not just for living in . What other purposes did it serve?

4. Part of the cause of the unrest against the Mongols in China was due to the great expense of his wars. Could he not make more paper money and thus pay all necessary expenses to avoid this trouble?

5. Who issues and signs and makes Canadian paper money? What was used to obtain goods before money was invented?

6. How is the province of Alberta governed and who selects the leaders?

7. Is there any parallel in Canada to the paragraph entitled "Of the relief afforded by the Khan in times of Famine."

8. How are hawks and falcons as well as eagles used for hunting?

9. Draw a tragula and explain how it differs from a sledge.

CHAPTER V

THE HISTORY OF THE VARIOUS KHANATES AFTER KUBILAI

Kubilai Khan was the last of the Khakhans who claimed dominion over the whole of the Mongol empire, and even he had to fight in the beginning of his reign against his brother and later against his cousin Kaidu and other relatives. Kaidu succeeded in making his claim to independence good; he revolted against Kubilai in A.D. 1268 and seized the Khanate of Chagatai, and though his military fortunes were never good, he was never subjugated, and died in A.D. 1301, some seven years after his Imperial rival. Not only did the princes revolt against the Khakhan, but they fought much among themselves over the division of the captured provinces. The Mongol army, even in the later campaigns of Genghiz Khan, was heavily diluted by vassal and allied forces of Turks, Kipchaks and Chinese, and was no longer a homogeneous force under one hand.

At the death of Kubilai the succession passed to Timur, the grandson of the Emperor, who died in A.D. 1311, and was succeeded by his nephew Buyantu. After nine years this emperor died and was succeeded by his son, who was assassinated shortly afterward. Under this succession of Mongol emperors enormous sums were levied from the local population for foreign expeditions and for the maintenance of the court. Not trusting the local Chinese administrators, the Mongols relied heavily on the services of foreigners whose corruption and misgovernment led to revolts.

In A.D. 1355 a Buddhist monk Chu Yuan Chang joined a band of rebels and, displaying his military genius in campaign after campaign, rose to be the chief architect of rebellion against the Mongols, and with rude peasant levies withstood the forces of the Emperor Toghon Timur Khan. This latter was also faced with revolt in Korea, and, defeated on both fronts, he fled to Mongolia, while the ex-monk ascended the throne

under the title of Hung Wu, first sovereign of the Ming dynasty.

Not content with expelling the Mongols from China, Hung Wu dispatched a force of 400,000 troops into Mongolia and completely crushed the forces of the western Mongols, who reverted to living in small scattered communities in their original homelands, where they were soon subjugated by the Manchus, who overthrew the Ming dynasty in A.D. 1644. From time to time Mongol chieftains rose to temporary power and raided China and Tibet, but the great days were over.

To the north of the Gobi the Khalkha Mongols survived until the resurgence of Russia in the seventeenth century, when they were threatened by the Kalmuks on the west and by the Chinese to the south. In these circumstances the Khalkhas surrendered to the Chinese and were absorbed into that nation. The fate of the Keraits were substantially the same.

The Khanate of Chagatai

The Khanate of Chagatai was involved in the quarrels between Kubilai and Kaidu, since its central position in the Mongol empire made it of great importance in the struggle for control. Early in the fourteenth century the Khanate split in two with capitals at Kashgar and at Samarkand, under rulers one of whom descended from Chagatai and the other from Kaidu. In A.D. 1370 it was incorporated in the Empire of Timur-i-leng, a Turk. After Timur's death, the area was briefly united for short periods, as under Shaibani Khan in the sixteenth century, but continued under petty princelings until the approach of the Russians in the mid nineteenth century.

The Khanate of Persia (The Ilkhans)

This Khanate, founded by Hulagu Khan, who captured Bagdad, Mesopotamia and Syria about A.D. 1258, lasted but a short time. The Mongol armies were defeated by the Mamlukes in Palestine and at Damascus in 1275, and thereafter advanced no further. The Mongols became converted to Islam in the time of Hulagu's grandson. The

Khanate dissolved as an entity in A.D. 1335, though it was later united under Timur.

The Khanate of Kipchak (The Golden Horde)

This Khanate was founded on the Volga by Batu Khan, who issued his orders from a tent of gold. After the death of Batu in A.D. 1255 his brother was threatened by a crusade preached by Pope Alexander IV. The crusading host was attacked by surprise in Poland and destroyed. Force having failed, the Christian rulers sought protection through marriage, and Mongol princesses were united with the families of the princes of Moscow and of the Emperors of Byzantine Greece. The rule of the Golden Horde after A.D. 1340 was confused by murders and rebellions, and the weakened Mongols were easily defeated by the forces of Timur-i-leng about A.D. 1400. From this defeat they never recovered, and faced with the rise of Russian power, they accepted the rule of Moscow.

The Mogul Empire In India:

In A.D. 1494 Baber, a Turk claiming descent on his father's side from Timur, and on his mother's side from Chagatai, son of Genghiz Khan, succeeded to the kingdom of Ferghana at the age of eleven years. Until A.D. 1525 he fought much with his neighbours, especially with Shaibani, chief of the Uzbegh Tartars, but without much success. He retired to Kabul in Afghanistan but was attracted by the wealth and opportunity found in northern India where rivalry between the Rajputs and Afghan sultans offered an opening for an ambitious and capable man. After several abortive invasions he defeated the Rajputs by his use of typical Mongol tactics, and at the time of his death in A.D. 1550 was master of the Indo-Gangetic plain as far as Bihar. His son Humayu was briefly driven out of India to Persia but returned in A.D. 1555. Under his son, Akhbar, the Mogul empire reached its greatest power, and some attempt at unifying the Hindu and Moslem population was made, while taxation was reduced. Under the later emperors, art flourished but the power of the

emperors declined until they were mere palace figureheads manipulated by other forces. The last Mogul emperor was pistolled by Hodson during the siege of Delhi during the Indian Mutiny. The connection of the Mogul emperors of India with the Mongols is so slight as to have little relevance to the history of the Mongol peoples.

SUGGESTED PUPIL ACTIVITIES BASED ON CHAPTER V

1. Write reports on Timurlane, Baber, Akhbar, the Mamlukes and the Indian Mutiny.

2. What are the beliefs of the Islamic religion and where is this religion practised?

CHAPTER VI

THE RECENT HISTORY OF THE MONGOLS

After the disintegration of the Mongol empire in China the tribes broke up into independent communities under local rulers, though there were brief amalgamations which attained to some temporary power. The Chinese dynasties which succeeded the rule of the Mongols set about the task of controlling the steppe lands immediately to the north west of the Great Wall. Large armies defeated the Mongols in successive campaigns, but control of the more fertile steppe areas was permanently effected by the advance of Chinese agriculturalists into the long grass steppe region. The more arid steppes to the north of the Gobi were less suitable for cultivation and here the nomadic life of the Mongols continued with little modification though the peoples accepted the rule of the Manchus from A.D. 1689 until A.D. 1911 when the Manchus were overthrown following the Revolution in China. By that time southern or Inner Mongolia was substantially colonized by Chinese settlers who presently outnumber the native Mongolians by ten to one. Inner Mongolia is firmly integrated into China both economically and politically.

In Outer Mongolia the expulsion of the Manchus was followed by a period of chaos, but in A.D. 1924 following the death of the Chief Buddhist priest, the theocratic ruler of the country, a revolution occurred, fostered by Soviet agents, which established the Mongol Peoples' Republic on Communist lines, and devoted itself for some time to demolishing the influence of Tibetan lamaism which debilitated the economic and political progress of the peoples by concentrating the wealth of the land into the hands of the priesthood and of the Mongol princes. So widespread was the power of the lamas that it is estimated that perhaps one third of the male adult Mongols were living in monasteries as celibate priests, while the remainder of the population, held in thrall by primitive superstitions, supported this

monstrous theocracy.

The program of the Republic was to curb the power of the princes by a redistribution of wealth and to separate the church from affairs of state. After a period of radical acts of confiscation which caused some revolts, this was substantially achieved. Buddhism, encouraged by the Manchu emperors as a means of taming the savage Mongol warriors, is still the religion of the peoples, but the power of the church and the numbers of lama priests has drastically declined. The population is growing rapidly, due to the medical services which have curbed the spread of venereal disease and to the reduction of the numbers of priestly celibates.

Under the Republic economic affairs are controlled by a central state authority. To a large degree the economy of Inner Mongolia still depends on herding, though most of the animals are the property of the State farms, confined to the care of individual herdsmen, who may still possess animals of their own. The herds still move in search of water and fresh pastures, but the movements are more localized now, with movements of the order of twenty or thirty miles being more common than those of greater distance. Attempts are being made to establish small permanent communities around which centres the migratory movement rotate and for the establishment of secondary industries for making leather products, milk products, felt cloth, blankets and the like. As in Russia, there are central tractor stations in the areas suitable for agriculture, and central breeding stations where suitable stud animals are reared to improve the qualities of the herds. Animals still outnumber the people by twenty-three to one, and two people out of every three still live outside the towns and cities. In the past the, carrying capacities of the pastures was limited by the availability of winter feed for the animals. This is being increased by the availability of hay and other fodders which are harvested by modern Russian machinery on the State farms, but which restricts the winter movement of the herds.

Food, Clothing and Shelter in Modern Mongolia

Food is still predominantly of animal origin, preferably mutton and usually boiled and seasoned with peppers, cucumbers, cabbage and onions. Candies are made from dried mares' milk and are served as appetizers. A fermented drink called airag is made from mares' milk also and vies with strong boiled tea and milk as the favored drink. Dough covered pies filled with chopped mutton and carrots, highly seasoned, are served on festive occasions. The cooking arrangement is usually an iron stove which is vented by a stove pipe through the top of the yurt and fuelled by dried sheep or cattle dung.

The Mongol herdsman wears woollen shirts and breeches, the former covered by a sheepskin coat, fur inside, which overlaps in front and is fastened by thongs on the right shoulder. High leather boots over sheepskin socks complete the footwear, and the whole is topped by a sheepskin hat with long earflaps.

The yurt is still the chief form of housing, though there is some use of common ridgepole tents in the summer. The yurt is made of a framework of willow rods fastened together as a sort of trellis work. This frame is stretched in a circle and attached to a door frame about five feet high. From this wall rises a set of curved poles to form a dome shaped roof with a circular wooden hoop in the centre to act as a chimney. The whole frame stands about eight feet high. Over the framework is spread a covering of reed matting, and then a covering of felt or canvas, the whole strongly lashed down by encircling ropes. No supporting pegs are needed. If necessary the yurt can be dismantled in half an hour into a bundle of rods and a bale of felt, and may be equally easily assembled. Some yurts are now factory made.

Industry

There are reported to be extensive deposits of minerals in Mongolia, but there are no accurate reports of the types and extents of commercial deposits except for the iron fields at Chahar and the coal fields at Suiyuan which may yet support an important iron and steel industry. The future of the country will still depend for a long time on the herds of cattle, sheep, camels, goats and yaks which drift slowly over the desolate steppes.

Retrospect

Many, if not most, people feel an instinctive sympathy with the nomadic life and with the nomadic peoples. We tend to sympathize with Esau rather than with Jacob in the Biblical stories, with the cowboy rather than with the heavy footed settler, with the dashing Arab rather than with the timid townsman. There are at least two elements in this instinctive affiliation; one is that the one typifies freedom of movement and will, and a life where problems are solved by personal vigour; the other somehow suggests that wealth is of more importance than character, that cunning can prevail over simple virtue, in short, that the "city slicker" somehow will, by unfair means, triumph over the simpler but nobler rustic.

But it is not on the steppes and deserts or on the plains that the greater advances of civilization have been nurtured. The struggle for existence against unpredictable elements has left the nomads with little energy or time for reflection. They are what Toynbee describes as "arrested civilizations", stranded in time while others advance around them. The nomads, in general, are capable of astounding acts of aggression, but of an essentially destructive nature. To them is partly due the fall of Rome and Greece, the devastation of China and Persia and the maiming of Russia in the Middle Ages. It is true that the Mohammedan Empire produced astounding advances in science and architecture in North Africa, southern Europe and in the Middle East, but it is at least open to question whether the true desert Arabs were responsible for these advances.

In the case of Genghiz Khan and his successors, no advance in culture followed his armies that in any way compensated for the destructive acts he sponsored. One can admire the astounding military feats accomplished by the Mongol armies, much as one would admire the efficiency of an intricate engine without approving the purpose to which it is devoted. Reading of the activities of the Mongol military machine one is unavoidably reminded of a soul-less engine that is started up, pointed in a

given direction, and then turned loose. There is intelligence in its construction and brilliance in its direction, but the governing powers are not recognizable as human. It is not so much that the opposing forces and the dependent populations were hated by the Mongols, as that they were quite irrelevant.

The Mongol Empire lasted but a short time; for one hundred and twenty years in China, for but eighty years in Persia, and left no beneficial or lasting memorial. As has been previously stated the nomad may conquer agricultural lands, but having done this, he has no economic role to play except by abandoning his original steppe heartland and integrating himself with the conquered peoples. Such roles have been played with success, but the conquered and the conquerors have merged sooner or later into one people. The part of the conquerors in remaining a military and social elite while preserving their identity as aseperatepeople is possible only a short term basis.

In the end it was the slow movement of peasant farmers from the agricultural lands of China onto the more fertile steppe lands that was more important than the sweep of the Mongol armies. Stamina rather than dash was the determinant of the struggle between peasant and herdsman.

Perhaps in one field the leadership of Genghiz Khan has had a lasting heritage. It is well established that the military thinkers after World War I examined the techniques of the Mongol armies very thoroughly in their search for the proper use of armoured forces in war. Once it was established that the Mongol victories were achieved by relatively small forces of highly trained and superbly directed armies, rather than by overwhelming but undisciplined "hordes", extraordinary interest attached to the generalship of these armies, and it is partly as a result of these studies that Fuller, Liddell Hart, De Gaulle and Guderian developed the concept of the rapid onrush of armour, the deep penetration to the rear, and the disruption of enemy morale that characterized the employment of armies in the last war. The Khakhan would have approved.

SUGGESTED PUPIL ACTIVITIES BASED ON CHAPTER VI

1. What are the beliefs of Buddhism, and where is this religion chiefly practiced?

2. What is a collective farm? How do such differ from the Canadian system of farm ownership?

3. The Mongol peoples still preserve their economic independence and self respect even though they are a minority group in a land which is essentially ruled by people of another race. Is this because industrial civilization has not yet caught up with them, or for some other reason?

4. The Indians of North America, at least on the Central Plains and in the north, were nomadic hunters. Why is this form of economic activity becoming less possible? What are the alternatives?

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